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T H E

CRITICAL REVIEW.

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For the Month of *April*, 1776.

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ARTICLE I.

*Travels in Greece : or, an Account of a Tour made at the Expence of the Society of Dilettanti. By Richard Chandler, D. D. Fellow of Magdalen-College, and of the Society of Antiquaries. 4to. 16s. Boards. Doddsley.*

**I**N our Review for October last we took leave of the interesting Travels in Asia Minor, related by Dr. Chandler, who, with his two associates Mr. Revett and Mr. Pars, made the Tour of that delightful continent, at the expence of the Society of Dilettanti. We have now the pleasure to resume the agreeable narrative, in which the author, with his usual accuracy and minuteness, recites the Travels they performed in Greece subsequent to their return from Asia Minor. As many of our readers were pleased to approve of the circumstantial account we gave of the former work, we shall adopt the same method in reviewing the present volume, in the course of which we hope to gratify their curiosity with classical entertainment.

The vessel which the travellers engaged for their voyage from Smyrna to Athens, was one belonging to Hydre, a small island or rather rock near Scyllæum, a promontory of the Peloponnesus opposite to Sunium in Attica. They embarked the 20th of August, 1765. The day after the wind increased, and at night became extremely tempestuous, attended with dreadful flashes of lightning, and much thunder and rain. At the dawn of the morning the gale abated; but there remained a

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very turbulent swell, and this day was consumed in standing to and fro between the island Andros, and a cape now called D'Oro, anciently Caphareus, the southern promontory of Eubœa toward the Hellespont; formerly noted for dangerous currents, and the destruction of the Grecian fleet on its return from Troy. The fifth day after leaving Smyrna the voyagers anchored within Cape Sunium, where landing, they ascended the promontory, to view the ruin of the temple of Minerva Sunias, which is described as overlooking the sea from its lofty situation, and visible from afar. Sunium, Dr. Chandler observes, was one of the demi or burrough-towns of Attica, belonging to the tribe named Attalis. It was fortified by the Athenians in the Peloponnesian war, as a secure port for vessels and provisions. The site, which has been long deserted, is over-run with bushes of mastic, low cedars, and ever-greens. The wall may be traced, running along the brow from near the temple, which it inclosed, down to the port. The masonry was of the species turned pseudisodomum. The steep precipices and hanging rocks were a sufficient defence toward the mouth of the gulph. Some other fragments of solid wall remain, but nearly level with the ground.

The temple of Minerva Sunias was of white marble, and probably erected about the same time with the great temple of Minerva called the Parthenon, in the Acropolis at Athens; having the same proportions, but greatly inferior in magnitude. The order is Doric, and we are informed that it appears to have been a fabric of exquisite beauty. It had six columns in front. Nine columns were standing on the south-west side in the year 1676, and five on the opposite, with two antæ or pilasters at the south-end, and part of the pronaos. The number is now twelve, besides two in front and one of the antæ; the other lying in a heap, having, as the travellers were informed, been recently thrown down by the famous Jaffier Bey, then captain of a Turkish galeote, to get at the metal which united the stones. The ruin of the pronaos is much diminished. The columns next to the sea are scaled and damaged, owing to their aspect. The travellers searched diligently for inscriptions, but without success, except finding on the wall of the temple many modern names, with the following memorial in Greek, cut in rude and barbarous characters: *Onesimus remembered his sister Chreste.* The old name Sunium is disused, and the cape distinguished by its columns, *Capo Colonna.*

The voyagers afterwards proceeded to Egina, the country of Æacus, an island situated in the gulph between the two promontories, Sunium and Scyllæum. Of their passage thither, and



the temple of Jupiter Panhellenius, Dr. Chandler gives the following account.

‘ The distant hills continued hazy ; but the wind being fair, we embarked on the second evening after our landing at Sunium, and setting sail, passed very near to a small island called Gaitharonesi (Asses Island), a naked rock, except a few bunches of thyme ; not even a shrub growing on it ; the clefts inhabited by wild pigeons. It once bore the name of Patroclus, by whom it was fortified with a wall and fosse. He was sent with some Egyptian triremes to assist the Athenians against Antigonos son of Demetrius. Sailing on, we had on our right hand the mountain Laurium, formerly noted for silver mines. The coast of Attica was bare and of a parched aspect,

‘ We had now sea-room and a prosperous gale. The genius of the Greek nation prevailed, and was displayed in the festivity of our mariners. One of the crew played on the violin and on the lyre ; the latter, an ordinary instrument with three strings, differing from the kitara, which has two and a much longer handle. The captain, though a bulky man, excelled, with two of his boys, in dancing. We had been frequently amused by these adepts. It mattered not whether the vessel was still in port, or rolling, as now, on the waves. They exerted an extraordinary degree of activity, and preserved their footing, for which a very small space on the deck sufficed, with wonderful dexterity. Their common dance, which was performed by one couple, consisted chiefly in advancing and retiring, expanding the arms, snapping the fingers, and changing places ; with feats, some ludicrous, and to our apprehension indecent.

‘ The sun sat very beautifully, illuminating the mountain-tops, and was succeeded by a bright moon in a blue sky. We had a pleasant breeze, and the land in view, sailing as it were on a wide river. A smart gale following a short calm, and driving us along at a great rate, in the morning by sun-rise we had reached Ægina, and were entering a bay ; the mountain Panhellenius, covered with trees, sloping before us, and a temple on its summit, near an hour distant from the shore, appearing as in a wood. The water being shallow, a sailor leaped over-board, carrying a rope to be fastened, as usual, to some stone or crag by the sea-side.

‘ We set out for the temple, which was dedicated to Jupiter Panhellenius, on foot, with a servant and some of the crew bearing our umbrellas and other necessities. One of the sailors had on a pair of sandals made of goat-skin, the hairy side outward. The ascent was steep, rough, and stony, between bushes of mastic, young cedars, and fir-trees, which scented the air very agreeably. Some tracts were quite bare. On the eminence our toil was rewarded by an extensive view of the Attic and Peloponnesian coasts, the remoter mountains inland, and the summits in the Ægean Sea ; the bright surface, which intervened, being studded as it were with islands ; many lying round Ægina,



toward the continent; and one, called anciently Belbina, stretching out toward the mouth of the gulf. We saw distinctly the acropolis of Athens, seated on a hill near the middle of a plain, and encompassed with mountains, except toward the sea; a portion of its territory, covered with dusky olive groves, looking black, as if under a dark cloud.—

—The temple of Jupiter Panhellenius is of the Doric order, and had six columns in front. It has twenty-one of the exterior columns yet standing; with the two in the front of the pronaos and of the posticum; and five of the number, which formed the ranges within the cell. The entablature, except the architrave, is fallen. The stone is of a light brownish colour, much eaten in many places, and by its decay witnessing a very great age. Some of the columns have been injured by boring to their centres for the metal. In several the junction of the parts is so exact, that each seems to consist of one piece. Digging by a column of the portico of the naos, we discovered a fragment of fine sculpture. It was the hind-part of a greyhound of white marble, and belonged, it is probable, to the ornaments fixed on the freeze, which has a groove in it, as for their insertion. I searched afterwards for this remnant, but found only a small bit, with some spars; sufficient to show that the trunk had been broken and removed. The temple was inclosed by a peribolus or wall, of which traces are extant. We considered this ruin as a very curious article, scarcely to be paralleled in its claim to remote antiquity. The situation on a lonely mountain, at a distance from the sea, has preserved it from total demolition amid all the changes and accidents of numerous centuries. Since the worship of Jupiter has been abolished, and Æacus forgotten, that has been its principal protection; and will, it is likely, in some degree prolong its duration to ages yet remote.

As the travellers were passing round Egina, they were amused by a very striking phenomenon. The sun was setting; and the moon, when risen in the opposite portion of the hemisphere, was seen adorned as it were with the beams of that glorious luminary, which appeared, probably from the reflexion or refraction of the atmosphere, not as usual, but inverted, the sharp end pointing to the horizon, and the ray widening upwards.

No vestiges remain of the city of Egina, which once rivalled its neighbour Athens in commerce; its site being now quite naked, except a few wild fig-trees, and some fences made by piling the loose stones. Instead of the temples mentioned by Pausanias, the travellers beheld thirteen lonely churches, all very mean, as usual; and two Doric columns supporting their architrave. These stand by the sea-side, and are supposed to be a remnant of a temple of Venus, which was situated by the port principally frequented. The theatre and stadium are

now



now entirely obliterated; but the walls belonging to the port and arsenal may be traced to a considerable extent, above, or nearly even with the water. The travellers observed on the shore a barrow, the same, it is supposed, which anciently stood by the *Æacéum*, and was designed for *Phocus*; the history of which Dr. Chandler concisely delivers, according to his usual practice.

The voyagers sailed from *Egina* in the afternoon with a fair wind, and in the evening anchored in the renowned haven of the *Piræus*, distant only about twenty miles. Here they had the satisfaction to be informed that the plague had not reached *Athens*. Some Greeks, to whom the captain had notified his arrival, came on board early in the morning. The wine circulated briskly, and their meeting was celebrated, as usual among this lively people, with singing, fiddling, and dancing. The travellers left them, and were landed at the custom-house, exceedingly struck with the solemn silence and solitude of this once crowded emporium.

*Athens*, as Dr. Chandler observes, had three ports near each other, the *Piræus*, *Munychia*, and *Phalerum*. The *Piræus* is formed by a recess of the shore, which winds, and by a small rocky peninsula spreading toward the sea. A craggy brow, called *Munychia*, separates it from the *Phalerian* and *Munychian* ports, which indent the narrow isthmus on the opposite or eastern side. The city was not more than twenty *stadia*, or two miles and a half from the sea by *Phalerum*; but the distance, Dr. Chandler says, is perhaps increased. From the port it was thirty-five *stadia*, or four miles a quarter and a half; and more from *Munychia*, which is beyond. From the *Piræus* it was forty *stadia*, or five miles, and, it is related, the city-port was once as far. We recite these circumstances to give our readers the more clear idea of the situation of such celebrated places.

The *Phalerum*, which continued to be the haven of *Athens* to the time of *Themistocles*, is a small port, of a circular form, the entrance narrow, and the bottom a clean fine sand, visible through the transparent water. Near this port lay the farm of *Aristides*, with his monument, which was erected at the public expence. *Munychia* is of a different form or oval, and more considerable, the mouth also narrow.

The capital port was the *Piræus*, the entrance of which, we are told, is narrow, and formed by two rocky points; one belonging to the promontory of *Eëtion*; the other, to that of *Alcimus*. For the gratification of our readers, we shall present them with the history of this ancient and famous port, as it has been industriously collected by our author.



The Piræus, as Athens flourished, became the common emporium of all Greece. Hippodamus an architect, celebrated, besides other monuments of his genius, as the inventor of many improvements in house-building, was employed to lay out the ground. Five porticos, which uniting formed the long portico, were erected by the ports. Here was an agora or market-place; and farther from the sea, another called Hippodamia. By the vessels were dwellings for the mariners. A theatre was opened, temples were raised, and the Piræus, which surpassed the city in utility, began to equal it in dignity. The cavities and windings of Munychia, natural and artificial, were filled with houses; and the whole settlement, comprehending Phalerum and the ports of the Piræus, with the arsenals, the store-houses, the famous armory, of which Philo was the architect, and the sheds for three hundred, and afterwards four hundred, triremes, resembled the city of Rhodes, which had been planned by the same Hippodamus. The ports, on the commencement of the Peloponnesian war, were secured with chains. Centinels were stationed, and the Piræus was carefully guarded.

It was the design of Themistocles to annex the Piræus to the city by long walls. The side descending to Phalerum was begun. Cimon then furnished money, and made a foundation with chalk and massive stones, where the ground was wet and marshy. Pericles completed it, and erected the opposite wall. The Peloponnesian war impending, he was attentive to the fortifications in general. Callicrates was his architect.

The four hundred tyrants, who in the first year of the ninety-second Olympiad usurped the government of Athens, knowing that their power depended on the possession of the Piræus, walled about the promontory Eëtion. Soon after the Lacedæmonians insisted on the demolition of the long walls, except only ten stadia, or a mile and a quarter, on each side; and obtained it under the thirty tyrants. Thrasybulus, the brave patriot by whom these were expelled, fortified Munychia. Conon resolved to restore the walls of the Piræus and the long walls; and Demosthenes, to render the Piræus yet more secure, added a double fosse.

The Piræus was reduced with great difficulty by Sylla, who demolished the walls, and set fire to the armoury and arsenals. In the civil war it was in a defenceless condition. Calenus, lieutenant to Cæsar, seized it, invested Athens, and ravaged the territory. Strabo, who lived under the emperors Augustus and Tiberius, observes, that the many wars had destroyed the long walls, with the fortrefs of Munychia, and had contracted the Piræus into a small settlement by the ports and the temple of Jupiter Saviour. This fabric was then adorned with wonderful pictures, the works of illustrious artists; and on the outside, with statues. In the second century, besides houses for triremes, the temple of Jupiter and Minerva remained, with their images in brass; and a temple of Venus, a portico, and the tomb



tomb of Themistocles. By Munychia was then a temple of Diana. By Phalerum was a temple of Ceres, of Minerva, and, at a distance, of Jupiter; with altars of the unknown gods and of the heroes.

By Phalerum and Munychia the travellers found a few fragments, with rubbish. Some pieces of columns and a ruined church, it is conjectured, mark the site of one of the temples. In many places the rock, which is naked, has been cut away. On the brow toward Munychia a narrow ridge is left standing, with small niches and grooves cut in it, as by the lake of Myús, perhaps to receive the offerings made to the marine deities on landing; or before embarking, to render them propitious; and for the insertion of votive tablets, as memorials of distress and of their assistance. One stone is hollowed so as to resemble a centry-box. At the mouth of the port are two ruined piers. A few vessels, mostly small craft, frequent it. The buildings are a mean custom-house, with a few sheds; and by the shore on the east-side, a warehouse belonging to the French; and a Greek monastery dedicated to St. Spiridion. On the opposite side is a rocky ridge, on which are remnants of the ancient wall, and of a gateway toward Athens. By the water edge are vestiges of building; and going from the custom-house to the city on the right hand, traces of a small theatre in the side of the hill of Munychia. Near the site of the custom-house stood a marble lion, from which the Piræus has been named Porto Leone, and also Porto Draco. The lion has been described as a piece of admirable sculpture, ten feet high, and as reposing on its hinder parts. It was pierced, and, as some have conjectured, had belonged to a fountain. Near Athens, in the way to Eleusis, we are told there was another, the posture couchant, and probably the companion of the former. Both these pieces of antiquity were removed to Venice by the famous general Morosini, where they are to be seen before the arsenal.

Though we have not yet introduced our readers to Athens, we shall follow the order of Dr. Chandler's narrative, by here mentioning that one of the marbles which the travellers brought from the ruins of that celebrated city, relates to the sale of the theatre in the side of the hill of Munychia; containing a decree for crowning with olive a person, who had procured an advance in the price; and also for crowning the buyers, four in number. On another marble, the honour of a front seat in the theatre, with an olive crown and several immunities and privileges, is conferred on one Callidamus; and it is enacted, that the crown be proclaimed by the herald in the full assembly, to demonstrate that the Pirænsians had a



proper regard for men of merit. This inscription, we are told, is not more remarkable for its antiquity, which is very great, than for its fine preservation, being as fair as when first repositied in the temple of Vesta. A third contained the conditions, on which the Piræensians leased out the sea-shore, and salt-marshes, the Theséum and other sacred portions. It is dated in the archonship of Archippus, about three hundred and eighteen years before Christ.

Dr. Chandler entertains, as well as informs his readers, by mixing with the narrative the descriptions that have been preserved by ancient writers. He has, with great propriety, had frequent recourse to Pausanias, whose observations relative to those places are particularly minute and distinct; from whom he premises an account of the roads which anciently led from Piræus to Athens, whither our attention is now directed. The progress of the travellers in this route, is thus related by our author.

‘ After passing the site of the theatre and the termination of the rocky peninsula, we had on the right hand a level spot covered with stones, where, it is probable, was the remoter agora of the Piræus. Farther on by the road-side is a clear area within a low mound, formed perhaps by concealed rubbish of the walls of the temple of Juno. We then entered among vineyards and cotton-grounds, with groves of olive-trees. On one side rises a large barrow, it is likely, the cenotaph of Euripides. In a tree was a kind of couch, sheltered with boughs, belonging to a man employed to watch there during the vintage. The foul weather we experienced at sea had extended to Attica, where heavy showers had fallen, with terrible thunder and lightning, flooding the land, and doing much damage. An Albanian peasant was expecting the return of the archon, who was one of the annual magistrates called epitropi or procurators, with a present of very fine grapes, on which we regaled: and another, who was retiring with his leather bucket, hanging flaccid at his back, enabled us to get water from a well about midway.

‘ Beyond the vineyards are the public cisterns, from which water is dispensed to the gardens and trees below, by direction of the owners, each paying by the hour, the price rising and falling in proportion to the scarcity or abundance. In the front is a weeping willow, by which is inserted a marble with an ancient sepulchral inscription in fair characters. Beyond the cisterns is the mountain once called Lycabettus, lying before the Acropolis. It is bare or covered with wild sage and plants, except where the scanty soil will admit the plough. It was formerly in repute for olives. We saw behind the cisterns a marble statue, sedent; as we supposed, of a philosopher. It was sunk



in the ground and the face much injured, but, we were told, had been discovered, not many years before, entire.

‘ The road, dividing at the cisterns, branches through the plain, which is open and of a barren aspect. The way to the left of Lycabettus, which anciently led to the Piræan gate, now passes on between the solitary temple of Theseus, and the naked hill of the Areopagus, where the town begins. On that side is also a track leading over Lycabettus. We proceeded by the way to the right, on which, at some distance from the cisterns, is an opening in the mountain, and a rocky road worn with wheels, separating the hill of the Musæum from Lycabettus, and once leading to the Melitenian gate, which was before the Acropolis.

‘ We kept on in the plain, and crossed the dry bed of the Ilissus. On our left were the door-ways of ancient sepulchres hewn out in the rock ; the Musæum, and on it the marble monument of Philopappus ; and then the lofty Acropolis, beneath which we passed. Before us was a temple standing on the farther bank of the Ilissus ; and some tall columns, of vast size, the remains of the temple of Jupiter Olympius. We arrived at the French convent, which is at this extremity of the town, infinitely delighted and awed by the majesty of situation, the solemnity and grandeur of ruin, which had met us.’

Early in the morning the travellers were visited by the French consul, and the archons or principal Greeks in a body. They were pleased with the civil behaviour of the people in general, and enjoyed a tranquillity to which they had long been strangers.

In the seventh chapter of the volume Dr. Chandler delivers a concise account of the various revolutions which have happened in the fortune of Athens, from its origin to the present time ; with the extent of the walls when the city was in its prosperity. Including those of the Piræus, it is said to have been one hundred and ninety-five stadia, or twenty-four miles a quarter and a half, in circumference. It is now, we are informed, not inconsiderable, either in extent or the number of inhabitants. Situated in the latitude of thirty-eight degrees five minutes, it enjoys a fine temperature, and a serene sky. The air is clear and wholesome, though not so delicately soft as in Ionia. The town stands beneath the Acropolis or citadel, not encompassing the rock, as formerly, but spreading into the plain, chiefly on the west and north west. Some masses of brick-work, standing separate, without the town, are supposed to have belonged to the ancient wall, of which other traces also appear. The houses are mostly mean and straggling ; many with large areas or courts before them. In the lanes, the high walls on each side, which are generally white-



whitewashed, reflect strongly the heat of the sun. The streets are very irregular, and anciently were neither uniform nor handsome. They have water conveyed in channels from mount Hymettus, and in the bazar or market-place is a large fountain. The Turks have several mosques and public baths. The Greeks have convents for men and women; with many churches, in which service is regularly performed.

Having described the modern state of this celebrated city, we shall, in our next Review, proceed to give an account of the antiquities.

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II. *An Inquiry into the Nature and Causes of the Wealth of Nations.*  
By Adam Smith, LL. D. and F. R. S. In Two Volumes. 4to.  
11. 16s. boards. Cadell. (Continued from p. 200.)

AT concluding our former review of this work, we acquainted our readers that the author requested their patience and attention in perusing the three subsequent chapters. The first of these, which is the fifth of the book, treats of the real and nominal price of commodities, or of their price in labour, and their price in money. Dr. Smith evinces that this distinction is not a matter of mere speculation, but may sometimes be of considerable use in practice. This he exemplifies by observing, when a landed estate is sold with a reservation of a perpetual rent, if it is intended that this rent should always be of the same value, it is of importance to the family in whose favour it is reserved, that it should not consist in a particular sum of money. Its value would in this case, he remarks, be liable to variations of two different kinds; first, to those which arise from the different quantities of gold and silver which are contained at different times in coin of the same denomination; and, secondly, to those which arise from the different values of equal quantities of gold and silver at different times.

Dr. Smith observes, that equal quantities of labour will at distant times be purchased more nearly with equal quantities of corn, the subsistence of the labourer, than with equal quantities of gold and silver, or perhaps of any other commodity. But though the real value of a corn rent varies much less from century to century than that of money rent, it varies much more from year to year.

Our author's investigation of this important commercial subject is extremely elaborate, and displays at the same time the clearness and penetration of his judgment. While he deduces his theory from abstract principles, he confirms it by familiar illustrations, which are frequently likewise of such a



nature as to elucidate propositions that might be reckoned paradoxical by readers unaccustomed to those inquiries. We shall insert his remarks on the effect which the late reformation of the gold coin has produced, in raising the value of the silver coin that can be exchanged for it.

‘ In the English mint a pound weight of gold is coined into forty-four guineas and a half, which at one and twenty shillings the guinea, is equal to forty six pounds fourteen shillings and six-pence. An ounce of such gold coin, therefore, is worth 3l. 17s. 10d.  $\frac{1}{2}$  in silver. In England no duty or seignorage is paid upon the coinage, and he who carries a pound weight or an ounce weight of standard gold bullion to the mint, gets back a pound weight, or an ounce weight of gold in coin, without any deduction. Three pounds seventeen shillings and ten-pence halfpenny an ounce, therefore, is said to be the mint price of gold in England, or the quantity of gold coin which the mint gives in return for standard gold bullion.

‘ Before the reformation of the gold coin, the price of standard gold bullion in the market had for many years been upwards of 3l. 18s. sometimes 3l. 19s. and very frequently 4l. an ounce; that sum it is probable, in the worn and degraded gold coin, seldom containing more than an ounce of standard gold. Since the reformation of the gold coin, the market price of standard gold bullion seldom exceeds 3l. 17s. 7d. an ounce. Before the reformation of the gold coin the market price was always more or less above the mint price. Since that reformation the market price has been constantly below the mint price. But that market price is the same whether it is paid in gold or in silver coin. The late reformation of the gold coin, therefore, has raised not only the value of the gold coin, but likewise that of the silver coin in proportion to gold bullion, and probably too in proportion to all other commodities; though the price of the greater part of other commodities being influenced by so many other causes, the rise in the value either of gold or silver coin in proportion to them, may not be so distinct and sensible.

‘ In the English mint a pound weight of standard silver bullion is coined into sixty-two shillings, containing, in the same manner, a pound weight of standard silver. Five shillings and two-pence an ounce, therefore, is said to be the mint price of silver in England, or the quantity of silver coin which the mint gives in return for standard silver bullion. Before the reformation of the gold coin, the market price of standard silver bullion was, upon different occasions, five shillings and four-pence, five shillings and five-pence, five shillings and six-pence, five shillings and seven-pence, and very often five shillings and eight-pence an ounce. Five shillings and seven pence, however, seems to have been the most common price. Since the reformation of the gold coin, the market price of standard silver bullion has fallen occasionally to five shillings and three-pence, five shillings and



and four-pence, and five shillings and five-pence an ounce, which last price it has scarce ever exceeded. Though the market price of silver bullion has fallen considerably since the reformation of the gold coin, it has not fallen so low as the mint price.

Dr. Smith observes, that a small seignorage or duty upon the coinage of both gold and silver would probably increase the superiority of those metals in coin, above an equal quantity of them in bullion. The coinage would in this case increase the value of the metal coined, in proportion to the extent of the small duty; for the same reason that the fashion increases the value of plate in proportion to the price of that fashion; at the same time that the superiority of coin above bullion would prevent the melting down of the coin, and discourage its exportation. In France, where a seignorage of about eight per cent. is imposed upon the coinage, the French coin, when exported, is said to be generally brought back.

In the sixth chapter, the author examines the component parts of the price of commodities. He observes, that in the early and rude state of society, which precedes both the accumulation of stock, and the appropriation of land, the proportion between the quantities of labour necessary for acquiring different objects, seems to be the only circumstance which can afford any rule for exchanging them. That if the one species of labour should be more severe than the other, some allowance will naturally be made for this superior hardship; or if the one species of labour requires an uncommon degree of dexterity and ingenuity, the value of its produce is usually estimated by the degree in which those talents are exerted.

After explaining these remarks by a variety of instances, the author proceeds to the seventh chapter, where he treats of the natural and market price of commodities; by the former of which he understands the ordinary or average rates, both of wages and profit, in every employment of labour and stock, as they are usually regulated in different places. Dr. Smith makes several remarks concerning the deviations, whether occasional or permanent, of the market price of commodities from the natural price; and in the four following chapters he explains the causes of those different variations. He first shews what are the circumstances which naturally determine the rate of wages, and in what manner those circumstances are affected by the riches or poverty, by the advancing, stationary, or declining state of a society. He next investigates the circumstances which naturally determine the rate of profit, and in what manner those circumstances are affected by the like variations in the state of society. In the third place, he illustrates the different circumstances which regulate the proportion between the  
pecuniary



pecuniary wages in the different employments of labour, and the pecuniary profits in the different employments of stock; and in the last place, he shews what are the circumstances which regulate the rent of land, and which either raise or lower the real price of all the different substances which it produces.

After treating, in the last mentioned chapter, of the produce of land, which always affords rent, and of the produce of land which sometimes does, and sometimes does not, afford rent, with the variations in the proportion between the respective values of those two sorts of produce; the author makes a digression concerning the variations in the value of silver, during the course of the four last centuries. He then proceeds to shew the variations in the proportion between the respective values of gold and silver. From this subject he enters upon an inquiry into the different effects of the progress of improvement upon three different sorts of rude produce. The first comprehends that kind which it is scarce in the power of human industry to multiply; the second, that which it can multiply in proportion to the demand; and the third, that in which the efficacy of industry is either limited or uncertain. He afterwards considers the effects of the progress of improvement upon the real price of manufactures.

In the second book Dr. Smith has devoted his attention to the nature, accumulation, and employment of stock. The first chapter exhibits the division of stock; the second treats of money considered as a particular branch of the general stock of the society, or of the expence of maintaining the national capital; the third explains the accumulation of capital, or productive and unproductive labour; the fourth chapter treats of stock lent at interest; and the fifth, of the different employment of capitals.

The third book is allotted to the consideration of the different progress of opulence in different nations. The author begins with taking a view of the natural progress of opulence; shewing, that as subsistence is, in the nature of things, prior to conveniency and luxury, so the industry which produces the former, must necessarily be prior to that which ministers the latter. He then describes the diminution of opulence, produced by the discouragement of agriculture in the ancient state of Europe, after the fall of the Roman empire; tracing, in the next place, the rise and progress of cities and towns, after that epoch; and shewing how the commerce of the towns contributed to the improvement of the country. This, he observes, was effected in three different ways.

First, by affording a great and ready market for the rude produce of the country, they gave encouragement to its cultivation



tion and further improvement. This benefit was not even confined to the countries in which they were situated, but extended more or less to all those with which they had any dealings. To all of them they afforded a market for some part either of their rude or manufactured produce, and consequently gave some encouragement to the industry and improvement of all. Their own country, however, on account of its neighbourhood, necessarily derived the greatest benefit from this market. Its rude produce being charged with less carriage, the traders could pay the growers a better price for it, and yet afford it as cheap to the consumers as that of more distant countries.

Secondly, the wealth acquired by the inhabitants of cities was frequently employed in purchasing such lands as were to be sold, of which a great part would frequently be uncultivated. Merchants are commonly ambitious of becoming country gentlemen, and when they do, they are generally the best of all improvers. A merchant is accustomed to employ his money chiefly in profitable projects; whereas a mere country gentleman is accustomed to employ it chiefly in expence. The one often sees his money go from him and return to him again with a profit: the other when once he parts with it, very seldom expects to see any more of it. Those different habits naturally affect their temper and disposition in every sort of business. A merchant is commonly a bold; a country gentleman, a timid undertaker. The one is not afraid to lay out at once a large capital upon the improvement of his land, when he has a probable prospect of raising the value of it in proportion to the expence. The other, if he has any capital, which is not always the case, seldom ventures to employ it in this manner. If he improves at all, it is commonly not with a capital, but with what he can save out of his annual revenue. Whoever has had the fortune to live in a mercantile town situated in an unimproved country, must have frequently observed how much more spirited the operations of merchants were in this way, than those of mere country gentlemen. The habits, besides, of order, œconomy and attention, to which mercantile business naturally forms a merchant, render him much fitter to execute, with profit and success, any project of improvement.

Thirdly, and lastly, commerce and manufactures gradually introduced order and good government, and with them, the liberty and security of individuals, among the inhabitants of the country, who had before lived almost in a continual state of war with their neighbours, and of servile dependency upon their superiors. This, though it has been the least observed, is by far the most important of all their effects. Mr. Hume is the only writer who, so far as I know, has hitherto taken notice of it.

In a country which has neither foreign commerce, nor any of the finer manufactures, a great proprietor, having nothing for which he can exchange the greater part of the produce of his lands which is over and above the maintenance of the cultivators,

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ors, consumes the whole in rustick hospitality at home. If this surplus produce is sufficient to maintain a hundred or a thousand men, he can make use of it in no other way than by maintaining a hundred or a thousand men. He is at all times, therefore, surrounded with a multitude of retainers and dependants, who having no equivalent to give in return for their maintenance, but being fed entirely by his bounty, must obey him, for the same reason that soldiers must obey the prince who pays them. Before the extension of commerce and manufactures in Europe, the hospitality of the rich and the great, from the sovereign down to the smallest baron, exceeded every thing which in the present times we can easily form a notion of. Westminster hall was the dining room of William Rufus, and might, frequently, perhaps, not be too large for his company. It was reckoned a piece of magnificence in Thomas Becket, that he strowed the floor of his hall with clean hay or rushes in the season, in order that the knights and squires, who could not get seats, might not spoil their fine cloaths when they sat down on the floor to eat their dinner. The great earl of Warwick is said to have entertained every day at his different manors, thirty thousand people; and though the number here may have been exaggerated, it must, however, have been very great to admit of such exaggeration. A hospitality nearly of the same kind was exercised not many years ago in many different parts of the Highlands of Scotland. It seems to be common in all nations to whom commerce and manufactures are little known. I have seen, says Dr. Pococke, an Arabian chief dine in the streets of a town where he had come to sell his cattle, and invite all passengers, even common beggars, to sit down with him and partake of his banquet.

The occupiers of land were in every respect as dependent upon the great proprietor as his retainers. Even such of them as were not in a state of villanage, were tenants at will, who paid a rent in no respect equivalent to the subsistence which the land afforded them. A crown, half a crown, a sheep, a lamb, was some years ago in the Highlands of Scotland a common rent for lands, which maintained a family. In some places it is so at this day; nor will money at present purchase a greater quantity of commodities there than in other places. In a country where the surplus produce of a large estate must be consumed upon the estate itself, it will frequently be more convenient for the proprietor, that part of it be consumed at a distance from his own house, provided they who consume it are as dependant upon him as either his retainers or his menial servants. He is thereby saved from the embarrassment of either too large a company, or too large a family. A tenant at will, who possesses land sufficient to maintain his family for little more than a quit-rent, is as dependant upon the proprietor as any servant or retainer whatever, and must obey him with as little reserve. Such a proprietor, as he feeds his servants and retainers at his own house, so he feeds his tenants at their houses. The subsistence of both



is derived from his bounty, and its continuance depends upon his good pleasure.'

Dr. Smith observes, that the power of the ancient barons was founded upon the authority which the great proprietors necessarily had in such a situation over their tenants and retainers; and that it is a mistake that territorial jurisdictions derived their origin from the feudal law. For he is of opinion, and with much justice, that the introduction of the feudal law, so far from extending, may be regarded as an attempt to moderate the authority of the great allodial lords. It is, however, by the operation of manufactures and commerce, that the turbulence of the feudal constitution is now happily extinguished. These gradually furnished the great proprietors with something for which they could exchange the whole surplus produce of their lands, and which they could consume themselves without sharing it either with their tenants or retainers.

In our next Review we shall enter upon the second and most interesting volume of this elaborate work, in which the learned author treats of systems of political oeconomy, and the revenue of the sovereign or commonwealth.

III. *The History of the Decline and Fall of the Roman Empire.* By Edward Gibbon, Esq. Vol. I. 4to. 1l. 1s. Boards. (Concluded, from p. 178.) Cadell.

THE very few instances of princes who have copied the example of Dioclesian in abdicating the government, sufficiently evince how strongly the human heart is attached to the charms of supreme power, which seem to retain an undiminished influence over the mind when every voluptuous gratification has lost its incitement, and there hardly remains any other prerogative of authority than the distinction annexed to the name. Indeed were monarchs naturally less tenacious of the sceptre, or the splendor of a crown less attractive, the history of those few who have resigned them affords but little encouragement for the imitation of other sovereigns. Dioclesian himself is perhaps the only prince that never discovered a solicitude for the resumption of that power which he had formally and spontaneously relinquished; but his constitution was greatly impaired by a life of action and fatigue, and it is probable that a regard for his health and repose contributed, at least as much as a philosophical estimate of greatness, to the magnanimous sacrifice he made. With all his moderation and fortitude, however, he appears not to have enjoyed, through  
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the latter part of life, the tranquillity which he had hoped to possess in the shade of retirement.

Diocletian, says Mr. Gibbon, who, from a servile origin, had raised himself to the throne, passed the nine last years of his life in a private condition. Reason had dictated, and content seems to have accompanied his retreat, in which he enjoyed for a long time the respect of those princes to whom he had resigned the possession of the world. It is seldom that minds, long exercised in business, have formed any habits of conversing with themselves, and in the loss of power they principally regret the want of occupation. The amusements of letters and of devotion, which afford so many resources in solitude, were incapable of fixing the attention of Diocletian; but he had preserved, or at least he soon recovered a taste for the most innocent as well as natural pleasures, and his leisure hours were sufficiently employed in building, planting, and gardening. His answer to Maximian is deservedly celebrated. He was solicited by that restless old man to reassume the reins of government and the imperial purple. He rejected the temptation with a smile of pity, calmly observing, that if he could shew Maximian the cabbages which he had planted with his own hands at Salona, he should no longer be urged to relinquish the enjoyment of happiness for the pursuit of power. In his conversations with his friends, he frequently acknowledged, that of all arts, the most difficult was the art of reigning; and he expressed himself on that favourite topic with a degree of warmth which could be the result only of experience. "How often, was he accustomed to say, is it the interest of four or five ministers to combine together to deceive their sovereign. Secluded from mankind by his exalted dignity, the truth is concealed from his knowledge; he can see only with their eyes, he hears nothing but their misrepresentations. He confers the most important offices upon vice and weakness, and disgraces the most virtuous and capable among his subjects. By such infamous arts, added Diocletian, the best and wisest princes are sold to the venal corruption of their courtiers." A just estimate of greatness, and the assurance of immortal fame, improve our relish for the pleasures of retirement; but the Roman emperor had filled too important a character in the world, to enjoy without alloy the comforts and security of a private condition. It was impossible that he could remain ignorant of the troubles which afflicted the empire after his abdication. It was impossible that he could be indifferent to their consequences. Fear, sorrow, and discontent, sometimes pursued him into the solitude of Salona. His tenderness, or at least his pride, was deeply wounded by the misfortunes of his wife and daughter; and the last moments of Diocletian were embittered by some affronts, which Licinius and Constantine might have spared the father of so many emperors, and the first author of their own fortune. A report, though of a very doubtful



ful nature, has reached our times, that he prudently withdrew himself from their power by a voluntary death.'

Our author afterwards gives a short account of Salona, the city of Dalmatia where Dioclesian afterwards fixed his residence. We are informed that the palace he erected covered an extent of between nine and ten English acres. The form was quadrangular, flanked with sixteen towers. Two of the sides were near six hundred, and the other two near seven hundred feet in length. The whole was constructed of a beautiful free-stone, extracted from the neighbouring quarries of Trau, or Tragutium, and very little inferior to marble. But whatever might be the state of the Roman architecture at this time, it is certain that the empire had little to boast with respect to that of literature. We shall present our readers with the historian's observations on this subject.

'It is almost unnecessary to remark, that the civil distractions of the empire, the license of the soldiers, the inroads of the barbarians, and the progress of despotism, had proved very unfavourable to genius and even to learning. The succession of Illyrian princes restored the empire, without restoring the sciences. Their military education was not calculated to inspire them with the love of letters; and even the mind of Diocletian, however active and capacious in business, was totally uninformed by study or speculation. The professions of law and physic are of such common use and certain profit, that they will always secure a sufficient number of practitioners, endowed with a reasonable degree of abilities and knowledge; but it does not appear that the students in those two faculties appeal to any celebrated masters who flourished within that period. The voice of poetry was silent. History was reduced to dry and confused abridgements, alike destitute of amusement and instruction. A languid and affected eloquence was still retained in the pay and service of the emperors, who encouraged not any arts except those which contributed to the gratification of their pride, or the defence of their power.

'The declining age of learning and of mankind, is marked, however, by the rise and rapid progress of the new Platonicians. The school of Alexandria silenced those of Athens: and the ancient sects enrolled themselves under the banners of the more fashionable teachers, who recommended their system by a new method, and by their manners. Several of these masters, Ammonius, Plotinus, Amelius, and Porphyry, were men of profound thought and intense application; but by mistaking the true object of philosophy, their labours contributed much less to improve than to corrupt the human understanding. The knowledge that is suited to our situation and powers, the whole compass of moral, natural, and mathematical science, was neglected by the new Platonicians; whilst they exhausted their strength



strength in the verbal disputes of metaphysics, attempted to explore the secrets of the invisible world, and studied to reconcile Aristotle with Plato, on subjects of which both these philosophers were as ignorant as the rest of mankind. Consuming their reason in these deep but unsubstantial meditations, their minds were exposed to illusions of fancy. They flattered themselves that they possessed the secret of disengaging the soul from its corporeal prison; claimed a familiar intercourse with dæmons and spirits, and, by a very singular revolution, converted the study of philosophy into that of magic. The ancient sages had derided the popular superstition; after disguising its extravagance by the thin pretence of allegory, the disciples of Plotinus and Porphyry became its most zealous defenders. As they agreed with the Christians in a few mysterious points of faith, they attacked the remainder of their theological system with all the fury of civil war. The new Platonicians would scarcely deserve a place in the history of science, but in that of the church the mention of them will very frequently occur.

Mr. Gibbon observes, that the balance of power established by Dioclesian subsisted no longer than while it was sustained by the firm and dexterous hand of the founder. It required such a fortunate mixture of different tempers and abilities, as could hardly be found or even expected a second time; two emperors without jealousy, two Cæsars without ambition, and the same general interest invariably pursued by four independent princes. The abdication of Dioclesian and Maximian was succeeded by eighteen years of discord and confusion. The empire was afflicted by five civil wars; and the remainder of the time was not so much a state of tranquility as a suspension of arms, between several hostile monarchs, who, viewing each other with an eye of fear and hatred, strove to increase their respective forces at the expence of their subjects. In a short time the Roman dominions experienced the sovereignty of six contemporary emperors, till the ancient constitution was restored under the authority of Constantine.

The place of this emperor's birth, as well as the condition of his mother Helena, have been the subject of much dispute among historians and antiquarians. Mr. Gibbon considers, and indeed with much reason, the tradition of her being the daughter of a British king, as entirely fabulous; thinking it far more probable that she was descended from an innkeeper; but at the same time he defends the legality of her marriage, against those who have represented her as the concubine of Constantius. With respect to the birth of Constantine, he observes in a note, that our antiquarians, in order to establish the opinion of his being an Englishman, have insisted much on the words of his panegyrist, "*Britannias illic oriendo no-*



biles fecisti." But Mr. Gibbon remarks, that this celebrated passage may be referred with as much propriety to the accession as to the nativity of Constantine.

Notwithstanding the national honour, for which the writers of our country have so zealously contended, by affirming that Constantine was born in England, it must be acknowledged that the opinion of this event having happened at Naissus, in Dacia, is countenanced by better authority. The claim of Naissus, Mr. Gibbon observes, is supported by the anonymous writer, published at the end of Ammianus, and who in general seems to have copied very good materials; and it is further confirmed by Julius Firmicius, who flourished under the reign of Constantine. Some objections, our author admits, have been raised against the integrity of the text, and the application of the passage in Firmicius; but the former is established by the best manuscripts, and the latter is ably defended by Lipsius de Magnitudine Romana.

Mr. Gibbon has related the progress of Constantine with great accuracy, from his first assuming the purple at York, to the resignation of Licinius at Nicomedia. The events of this period are, doubtless, in themselves both interesting and important; and they were particularly entitled to the attention of this writer, on account of the great degree in which they contributed to the decline of the empire, by the extraordinary expence of blood and treasure which they occasioned, and by the perpetual increase as well of the taxes as of the military establishment.

In the fifteenth chapter our author recites the progress of the Christian religion, and the sentiments, manners, numbers, and condition, of the primitive Christians; at entering on which, he seems to be fully sensible of the difficulties attending the prosecution of the subject.

‘ The scanty and suspicious materials of ecclesiastical history, says he, seldom enable us to dispel the dark cloud that hangs over the first age of the church. The great law of impartiality too often obliges us to reveal the imperfections of the uninspired teachers and believers of the gospel; and, to a careless observer, their faults may seem to cast a shade on the faith which they professed. But the scandal of the pious Christian, and the fallacious triumph of the Infidel, should cease as soon as they recollect not only by whom, but likewise to whom, the Divine Revelation was given. The theologian may indulge the pleasing task of describing religion as she descended from heaven, arrayed in her native purity. A more melancholy duty is imposed on the historian. He must discover the inevitable mixture of error and corruption, which she contracted in a long



long residence upon earth, among a weak and degenerate race of beings.

‘ Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. To this inquiry, an obvious but satisfactory answer may be returned, That it was owing to the convincing evidence of the doctrine itself, and to the ruling providence of its great Author. But as truth and reason seldom find so favourable a reception in the world, and as the wisdom of Providence frequently condescends to use the passions of the human heart, and the general circumstances of mankind, as instruments to execute its purpose; we may still be permitted, though with becoming submission, to ask, not indeed what were the first, but what were the secondary causes of the rapid growth of the Christian church. It will, perhaps, appear, that it was most effectually favoured and assisted by the five following causes: I. The inflexible, and, if we may use the expression, the intolerant zeal of the Christians, derived, it is true, from the Jewish religion, but purified from the narrow and unsocial spirit, which, instead of inviting, had deterred the Gentiles from embracing the law of Moses. II. The doctrine of a future life, improved by every additional circumstance which could give weight and efficacy to that important truth. III. The miraculous powers ascribed to the primitive church. IV. The pure and austere morals of the Christians. V. The union and discipline of the Christian republic, which gradually formed an independent and increasing state in the heart of the Roman empire.’

Mr. Gibbon afterwards developes, with great precision, the several causes which he has assigned for the growth of Christianity, explaining their operation by a variety of learned and judicious remarks, which not only display the historical information of the author, but at the same time afford the clearest evidence of his philosophical sagacity and discernment. We regret that the limits of a Review will not permit us to enter into a particular detail of this part of the work; but we cannot avoid recommending it to the perusal of our readers, as being replete with interesting sentiments and pertinent observations.

In the last chapter of the volume, the historian relates the conduct of the Roman government towards the Christians, from the reign of Nero to that of Constantine. He justly observes, that the conduct of the emperors who appeared the least favourable to the primitive church, is by no means so criminal as that of modern sovereigns, who have employed violence against the religious opinions of any part of their subjects; because the princes and magistrates of ancient Rome were strangers to those principles which inspired the inflexible perseverance of the Christians in the cause of truth, but a Charles V. or a Louis XIV. might, from their re-



fections, or even from their own feelings, have acquired a just knowledge of the rights of conscience, the obligation of faith, and the innocence of error. The causes which rendered the Christian sect particularly obnoxious to the Pagans, are judiciously delineated by the author, in the following quotation.

• The surprise of the Pagans was soon succeeded by resentment; and the most pious of men were exposed to the unjust but dangerous imputation of impiety. Malice and prejudice concurred in representing the Christians as a society of atheists, who, by the most daring attack on the religious constitution of the empire, had merited the severest animadversion of the civil magistrate. They had separated themselves (they gloried in the confession) from every mode of superstition which had been adopted in any part of the globe by the various temper of polytheism; but it was not altogether so evident what deity, or what form of worship they had substituted to the gods and temples of antiquity. The pure and sublime idea which they entertained of the Supreme Being escaped the gross conception of the Pagan multitude, who were at a loss to discover a spiritual and solitary God, that was neither represented under any corporeal figure or visible symbol, nor was adored with the accustomed pomp of libations and festivals, of altars and sacrifices. The sages of Greece and Rome, who had elevated their minds to the contemplation of the existence and attributes of the First Cause, were induced by reason or by vanity to reserve for themselves and their chosen disciples the privilege of this philosophical devotion. They were far from admitting the prejudices of mankind as the standard of truth, but they considered them as flowing from the original disposition of human nature; and they supposed that any popular mode of faith and worship which presumed to disclaim the assistance of the senses, would, in proportion as it receded from superstition, find itself incapable of restraining the wanderings of the fancy and the visions of fanaticism. The careless glance which men of wit and learning condescended to cast on the Christian revelation, served only to confirm their hasty opinion, and to persuade them, that the principle which they might have revered, of the divine unity, was defaced by the wild enthusiasm, and annihilated by the airy speculations of the new sectaries. The author of a celebrated dialogue, which has been attributed to Lucian, whilst he affects to treat the mysterious subject of the Trinity in a style of ridicule and contempt, betrays his own ignorance of the weakness of human reason, and of the inscrutable nature of the Divine perfections.

• It might appear less surprising, that the founder of Christianity should not only be revered by his disciples as a sage and a prophet, but that he should be adored as a God. The polytheists were disposed to adopt every article of faith, which  
seemed



seemed to offer any resemblance, however distant or imperfect, with the popular mythology; and the legends of Bacchus, of Hercules, and of Æsculapius, had, in some measure, prepared their imagination for the appearance of the Son of God under a human form. But they were astonished that the Christians should abandon the temples of those ancient heroes, who, in the infancy of the world, had invented arts, instituted laws, and vanquished the tyrants or monsters who infested the earth; in order to choose for the exclusive object of their religious worship, an obscure teacher, who, in a recent age, and among the barbarous people, had fallen a sacrifice either to the malice of his own countrymen, or to the jealousy of the Roman government. The pagan multitude, reserving their gratitude for temporal benefits alone, rejected the inestimable present of life and immortality, which was offered to mankind by Jesus of Nazareth. His mild constancy in the midst of cruel and voluntary sufferings, his universal benevolence, and the sublime simplicity of his actions and character, were insufficient, in the opinion of those carnal men, to compensate for the want of fame, of empire, and of success; and whilst they refused to acknowledge his stupendous triumph over the powers of darkness and of the grave, they misrepresented, or they insulted, the equivocal birth, wandering life, and ignominious death, of the divine Author of Christianity.

Mr. Gibbon has subjoined to this history almost ninety pages of notes, which afford a convincing proof, not only of the great and general extent of his literary information, but of the extraordinary attention he has bestowed towards the ascertainment of facts. When learning, judgment, and industry are so eminently united with the talents for elegant composition, as they are in this work, the writer who displays such respectable endowments can never hope that the public will, without reluctance, resign their claim to the future exertions of his genius. We therefore cherish the expectation that Mr. Gibbon will continue the Roman history, at least to the subversion of the Western empire; though we should be extremely glad to see the subsequent periods likewise treated by an author of such adequate abilities.

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IV. *A General History of Music, from the earliest Ages to the present Period. To which is prefixed, a Dissertation on the Music of the Ancients.* By Charles Burney, Mus. D. F. R. S. Vol. I. 4to. 11. 11s. 6d. boards. (Continued from p. 193.) Becket, Robson, and Robinson.

IN our two preceding Reviews we conducted the reader through the Dissertation upon the Music of the Ancients, which is prefixed to this elaborate, instructive, and entertaining work; and gave some account of the author's manner of treating the



historical part, with respect to the music of the Egyptians and Hebrews. We shall now proceed to the history of Greek music, which is so much the more interesting, from its celebrity, and the variety of materials with which antiquity has furnished the historian relative to its use and excellence, its connexion not only with the arts and sciences, but the ceremonies of religion, and the solemnities of state, as well as with the principal amusements of society and private life.

Dr. Burney sets out with a mythological and poetical history of such musical inventions as were ascribed by the Greeks to their divinities, Minerva, Mercury, Apollo, the Muses, and Bacchus; in tracing which from the traditions and opinions of the most ancient writers, he has displayed much erudition, and interspersed his narrative with the poetical accounts of Apollo's musical contests with Pan and Marsyas. He also investigates the institution of oracles, and produces strong arguments to prove that the first responses were not only uttered in hexameter verse, but *sung to the sound of the flute*. The origin of Pagan religious hymns comes likewise under his consideration, particularly of such as were used in honour of Apollo at Delphos.

In the history of the Muses, our author has illustrated the traditions concerning them, with the poetical symbols of their inventions, taken from antique pictures lately dug out of Herculaneum. The character of Polyhymnia, as the inventress of dancing, and patroness of pantomime, is thus emphatically translated from the Greek of Nonnus, by our author.

‘ Sweet Polyhymnia, see advance,  
Mother of the graceful dance :  
She who taught th’ ingenious art,  
Silent language to impart :  
Signs for sentiment she found,  
Eloquence without a sound :  
Hands loquacious save her lungs,  
All her limbs are speaking tongues.’

In the musical history of Bacchus an account is interspersed of the Orgia, or feasts and sacrifices performed in honour of this god in Greece, which were always celebrated with vocal and instrumental music. Here we also find related the adventures of Pan, with an account of the Satyrs and Sirens, enlivened with ingenious and rational conjectures relative to the ancient popular opinions concerning those fabulous beings.

‘ All ancient authors agree in telling us, that Sirens inhabited the coast of Sicily. The name, according to Bochart, who derives it from the Phœnician language, implies a *songstress*. Hence it is probable, that in ancient times there may have been excellent singers, but of corrupt morals, on the coast of Sicily, who by seducing voyagers, gave rise to this fable. And if this conjecture



lecture be well founded, I was too hasty in declaring that the Muses were the only pagan divinities who preserved their influence over mankind in modern times; for every age has its *Sirens*, and every *Siren* her votaries; when beauty and talents, both powerful in themselves, are united, they become still more attractive.'

Few writers can be vain enough to imagine themselves able to instruct persons of profound erudition, in investigating dark and abstruse subjects: it is for the unlearned that books should be multiplied; and many of those already written might have been spared, if, as Dr. Burney observes, their authors had not 'been more desirous of appearing learned themselves, than of making others so.' A History, like a Dictionary, must inevitably contain too much for some readers, and too little for others. The mythological, fabulous, and poetical enquiries, which our author has made in the first chapter of his History of Greek Music, may indeed convey little information to professed antiquaries, and deep classical readers; but they will serve as a very agreeable and instructive *musical Pantheon* to others, who must meet with unintelligible allusions to gods, goddesses, and heroes, in almost every poem and song which they peruse.

The third chapter is assigned to the poetical history of the Music of Heroes and Heroic Times. Here the doctor considers what ancient authors have furnished relative to his subject, in the times of Theban chiefs, the Argonauts, and the Trojans; the richest, as he observes, and most fertile periods in all antiquity, for poetic and dramatic events, though they are sometimes barren with respect to music. As little, however, can be said with certainty concerning the music of this period, our author chiefly confines his enquiries to musicians, whose names are upon record; divesting whose biography of fiction and allegory, he relates the few historical facts which are mentioned of them in authentic remains of antiquity.

'So many fables, says he, have been devised concerning the first poets and musicians, that a doubt has been thrown even upon their existence. Chiron, Amphion, Orpheus, Linus, and Musæus, are spoken of by the poets and mythologists so hyperbolically, that the time when, and place where they flourished, will appear to many as little worth a serious enquiry as the genealogy of Tom Thumb, or the chronology of a fairy tale. However, though I am ready to part with the miraculous powers of their music, I am unwilling that persons, whose talents have been so long celebrated, should be annihilated, and their actions cancelled from the records of past times.

"Ev'n from the tomb the voice of nature cries,  
Ev'n in their ashes live their wonted fires."

' But



‘ But there are characters in history superior to the devastations of time ; like those high rocks in the ocean, against which the winds and waves are for ever, in vain, expending their fury. Nor can the fame of Orpheus, Linus, and Musæus, ever be wholly consigned to oblivion, as long as any one alphabet remains in use among mankind. Their works may be destroyed, and their existence doubted, but their names must be of equal duration with the world. The memory of few transactions of importance to mankind has been lost since letters have been found : and if we are ignorant of the history of the Egyptian, Assyrian, and Persian monarchies, it is from their having preceded that period. The first preceptors of mankind, such as are now the subject of my enquiries, had too much business upon their hands in civilizing their savage cotemporaries, to write either the history of their ancestors, or their own. Learning was then in too few hands for all its departments to be filled ; but since its general diffusion, nothing worth recording has been left untold.’

Our author's favourite hero in this chapter seems to have been Orpheus, the certainty of whose existence he has not only laboured to establish by many arguments, but likewise with great learning collected and arranged all the principal circumstances relative to this personage, as a legislator, mythologist, poet, and musician.

The history of Orpheus is succeeded by that of Musæus, Eumolpus, and Melampus ; after which Dr. Burney thus proceeds.

‘ I now come to the TROJAN WAR, the second important epoch in the Grecian History \*. Antiquity has paid such respect to the personages mentioned in the poems of Homer, as never to have doubted of the real existence of any one of them. The poets and musicians, therefore, who have been celebrated by this great fire of song are ranked among the bards of Greece who flourished about the time of the Trojan War, and of whose

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‘ \* In settling the time of this memorable event, though there is a considerable disagreement among the chronologers, yet, by stating the difference, and taking the mean, an idea may be formed of the distance between that period and the Christian æra, when certain chronology begins, and the disputes of historians concerning the dates of great events and transactions upon the globe, are terminated.

‘ Dionysius Hallicarnassensis, book the first, tells us from Cato, that Rome was built 432 years after the taking of Troy, and the interval from the building of Rome to the birth of Christ, according to Varro, being 753 years, it places the siege of Troy 1185 before the Christian æra, which nearly reconciles the chronology of the Oxford Marbles, Archbishop Usher, and Dr. Blair. However, Sir Isaac Newton, who is followed by Dr. Priestley, fixes this period only 904 B. C. and the building of Rome 627.’

works,



works, though nothing entire remains, yet the names, and even fragments of some of them are to be found in several ancient authors posterior to Homer †.

‘Homer was, in general, so accurate with respect to *costume*, that he seldom mentioned persons or things that we may not conclude to have been known during the times of which he writes; and it was Mr. Pope’s opinion that his account of people, princes, and countries, was purely historical, founded on the real transactions of those times, and by far the most valuable piece of history and geography left us concerning the state of Greece in that early period. His geographical divisions of that country were thought so exact, that we are told of many controversies concerning the boundaries of Grecian cities, which have been decided upon the authority of his poems.

‘The works of Homer were the bible of the Greeks; and what classical reader will be so sceptical now as to doubt of what Homer says? Indeed, as the first written memorials of human transactions were in verse, *Poetry* must be *History*, till *Prose* can be found. I shall, therefore, give a short account of each bard that is mentioned in the *Iliad* and *Odyssey*, in order to fill up the interval between the Argonautic expedition, and the regular celebration of the Olympic games. But, previous to this, it may be necessary to take a view of the state of Grecian arts and sciences in general, during this early period, and, afterwards, to consider the use of music in particular, as far as it was connected with *religion*, *war*, *poetry*, *public feasts* and *banquets*, and *private life*.’

In extracting all the most important passages relative to music, from the *Iliad* and *Odyssey*, our author has given them a kind of authenticity and weight by his reflexions, and account of Tiresias, Thamyris, Demodocus, and Phemius; who were not regarded by antiquity as poetical and fabulous, but as real personages, whose talents for song had been immortalized by Homer.

In the subsequent chapter the author treats of the state of music in Greece, from the time of Homer, till it was subdued by the Romans, including the musical contests at the public games.

‘It has been imagined, with great appearance of truth, that the occupation of the first *Poets* and *Musicians* of Greece very much resembled that of the *Bards* among the Celts, and Germans, and the *Scalds* in Iceland, and Scandinavia; Chanters, who sung their works in great cities, and in the palaces of princes,

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† ‘Dr. Blair places the time when Homer flourished, about 900 B. C. Dr. Priestley 850. The Arundelian marbles 300 after the taking of Troy, and near 1000 B. C. and all agree that he lived above 400 years before Plato and Aristotle.



where they were treated with much respect, and regarded as inspired persons. Such, at first, were likewise the *Troubadours* of Provence and Languedoc, and the *Minstrels* of other countries, till they became too numerous and licentious to create wonder or esteem. However, it is well known that a great number of historical events are preserved in the writings of these ancient poets; and that the pictures they have left of the times when they flourished, are simple and genuine. If the writings of the ancient *Romancers*, or *Troubadours* of Greece, possessed the same merit, which we have great reason to believe they did, the historians of after-times, who had no other source to draw information from than their songs, did well to avail themselves of such materials.

‘Unfortunately, for my present enquiries, from the time of Homer till that of Sappho, there is almost a total blank in literature; for though several names of poets and musicians are recorded between those periods, yet, of their works, only a few fragments remain. Nor are any literary productions preserved entire, between the time of Sappho and Anacreon, who flourished at the distance of near a hundred years from each other; and between the poems of Anacreon and Pindar, there is another chasm of near a century. After this, the works which still subsist of the three great tragic poets, Æschylus, Sophocles, and Euripides; and of the historians, Herodotus, Thucydides, and Xenophon; together with those of Plato, Aristotle, Aristoxenus, Euclid, Theocritus, Callimachus, Polybius, and many others, all produced within the space of less than three hundred years; mark this as one of those illustrious and uncommon periods, in which all the powers of human nature and genius seem to have been called forth and exerted, in order to furnish light and instruction to mankind in intermediate ages of darkness, indolence, calamity, and barbarism.’

This chapter is rendered particularly interesting by the great number of anecdotes which the author has selected from the most ancient and respectable writers, concerning the lives and talents of renowned poets and musicians of antiquity. Among these we find accounts of Hyagnis, Olympus, Thaletas, Eumelus, Archilochus, Tyrtæus, and Terpander, previous to the history of the musical contests at the public games. The biographical accounts of some of these *poet-musicians* seem to have been drawn up by our author *con amore*; and if the limits of our work would permit, we should here gladly insert them; but are obliged to refer our readers to the work itself.

In the narrative of musical performances and contests at the four celebrated public games of Greece, the work seems to acquire new vigour and interest at every page. The following is the author's account of the invention ascribed to Sappho, called the *Mixolydian Mode*.



\* It has already been shewn in the Dissertation, that the Lydian mode was the highest of the five original modes, having its lowest sound, *Proslambanomenos*, upon F ♯, the fourth line in the base. The *Mixolydian* was still higher, by half a tone; the *Hypermixolydian* a minor third higher, and the *Hyperlydian* a fourth higher. Plato, desirous of simplifying music, and of keeping the scale within moderate bounds, complains, in the third book of his Republic, of the licentiousness of these acute modes. Now if the only difference in the modes was the place they occupied in the great system, with respect to *gravity* or *acuteness*, the *invention*, as it was called, of this Mixolydian mode, may have been suggested to Sappho, by her having a voice of higher pitch than her predecessors; she was, perhaps, the Agujari of her time, and could transcend the limits of all former scales with equal facility. But though nature may have enabled this exquisite poetess to sing her verses in a higher key than any one had done before, yet as it is allowed but to few to surpass the common boundaries of human faculties and talents, it is probable that her successors, by attempting, with inferior organs, to ascend those heights, had given offence to Plato, and determined him to prohibit the use of this mode in his Republic, as indecorous, and too effeminate even for women. If, however it be true, that the characteristic of the modes depended partly, if not principally, upon the *Rhythm* or *Cadence*, it seems not an improbable conjecture, that besides the difference of pitch, the novelty of Sappho's *Mixolydian* mode might, in a great measure, consist in her first applying to melody the measure called *Sapphic*, from her invention of it\*.

\* This mode, as Plutarch informs us, was adopted by the tragic poets, as proper for *pathos*, and lamentation †; a character for which it is not easy to account, without supposing other differences besides those of mere *Rhythm*, or *Pitch*; though both Plato and Plutarch evidently ascribe this character, in part, at least, to the circumstance of acuteness ‡.

Dr. Burney afterwards introduces his readers to an acquaintance with Mimnermus, who flourished about six hundred years before the Christian æra. He is celebrated for playing upon

\* \* *Intēgēr vitæ scēlērīsq̄e pūrūs.* HOR.

\* Three verses of this kind, closed with an Adonic verse, consisting of a Dactyl and Spondee, form the *Sapphic stanza*.

\* † ὀδυρόμενος. Plut. and Plato *Rep.* lib. iii.

\* ‡ — οἷα καὶ ἐμὴν δειλὸν ἄρσεν ὀδυρόμενον. Plut. *de Mus.*

That is, *acute*, and *fit for funeral dirges*. That the idea of grief should be connected with that of high and shrieking tones, will not appear strange, when we recollect the ancient custom of *hiring women* to lament at funerals. Feigned grief is ever louder than real; but grief, both feigned and *paid for*, may easily be supposed to have forced its powers of *execution* and *compass*, beyond all the common boundaries of *scales* and *modes*.

the



the flute a *Nome* called Cradias, which was an air for that instrument, usually performed at Athens, during the march or procession of the victims to the sacrifice. He is also said to have been the inventor of pentameter verse.

Our author remarks, that though poetry, and such music as the Greeks thought would most contribute to its embellishment, must, from all the improvements which these arts had received from the time of Homer, have been arrived at a great degree of perfection; yet we find no lyric poets, whose works or names have survived, between Mimnermus and Stesichorus. The name of the latter, who is reputed to have been born at Himera in Sicily, was first Tisias; but he acquired the title of Stesichorus from the changes he made in the manner of performing the Dithyrambic chorus, which was sung and danced round the altar, or statue of Bacchus, during the worship of that god. Among the celebrated poets of those times, we here meet with a particular account of Simonides, which we shall insert as the last quotation from this history in our present Review.

\* There were in antiquity many poets of that name; but by the Marbles it appears, that the eldest and most illustrious of them was born in the 55th Olympiad, 538 years B. C. and that he died in his ninetieth year; which nearly agrees with the chronology of Eusebius. He was a native of Ceos, one of the Cyclades, in the neighbourhood of Attica, and the preceptor of Pindar. Both Plato and Cicero give him the character not only of a good poet and musician, but speak of him as a person of great virtue and wisdom. Such longevity gave him an opportunity of knowing a great number of the first characters in antiquity, with whom he was in some measure connected\*. He is mentioned by Herodotus; and Xenophon, in his Dialogue upon Tyranny, makes him one of the interlocutors with Hiero king of Syracuse. Cicero † alleges, what has often been quoted in proof of the modesty and wisdom of Simonides, that when Hiero asked him for a definition of God, the poet required a whole day to meditate on so important a question; at the end of which, upon the prince putting the same question to him a second time, he asked *two* days respite; and, in this manner, always doubled the delay, each time he was required to answer it; till, at length, to avoid offending his patron by more disappointments, he

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\* This may want some explanation. It appears in Fabricius, from ancient authority, (*Bib. Græc.* vol. i. p. 591.) that Simonides was cotemporary, and in friendship with Pittacus of Mitylene; Hipparchus, tyrant of Athens; Pausanias, king of Sparta; Hiero, tyrant of Syracuse; with Themistocles; and with Aleuades, king of Thessaly.

† *De Nat. Deor.*



frankly confessed that he found the question so difficult, that the more he meditated upon it, the less was his hope of being able to solve it.

‘ In his old age, perhaps from seeing the respect which money procured to such as had lost the charms of youth, and the power of attaching mankind by other means, he became somewhat mercenary, and avaricious. He was frequently employed by the victors at the Games to write Panegyrics and Odes in their praise, before his pupil Pindar had exercised his talents in their behalf; but Simonides would never gratify their vanity in this particular, till he had first tied them down to a stipulated sum for his trouble; and, upon being upbraided for his meanness, he said, that he had two coffers, in one of which he had, for many years, put his pecuniary rewards; the other was for honours, verbal thanks, and promises; that the first was pretty well filled, but the last remained always empty. And he made no scruple to confess, in his old age, that of all the enjoyments of life, the love of money was the only one of which time had not deprived him.

‘ He was frequently reproached for this vice; however, he always defended himself with good humour. Upon being asked by Hiero’s queen, whether it was most desirable to be Learned or Rich, he answered, that it was far better to be rich; for the learned were always dependent on the rich, and waiting at their doors; whereas he never saw rich men at the doors of the learned. When he was accused of being so sordid, as to sell part of the provisions with which his table was furnished by Hiero, he said he had done it, in order “to display to the world the magnificence of that prince, and his own frugality.” To others he said, that his reason for accumulating wealth was, that “he would rather leave money to his enemies, after death, than be troublesome to his friends, while living.”

‘ He obtained the prize in poetry at the Public Games, when he was fourscore years of age. According to Suidas, he added four letters to the Greek alphabet; and Pliny assigns to him the eighth string of the lyre; but these claims are disputed by the learned.

‘ Among the numerous poetical productions of which, according to Fabricius, antiquity has made him the author, are many songs of victory and triumph, for athletic conquerors at the Public Games. He is likewise said to have gained there, himself, the prize in elegiac poetry, when Æschylus was his competitor.

‘ His poetry was so tender and plaintive, that he acquired the cognomen of *Melicertes*, *sweet as honey* \*; and the *tearful eye* of his Muse was proverbial.

“ Simonides, says an elegant modern writer, and excellent judge of every species of literary merit, was celebrated by the

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\* *Mæstius lacrimis Simonideis.*

CATULLUS.

ancients



ancients for the sweetness, correctness, and purity of his style, and his irresistible skill in moving the passions.—Dionysius places him among those polished writers, who excel in a smooth volubility, and flow on, like plenteous and perennial rivers, in a course of even and uninterrupted harmony †.”

‘ It is to Dionysius that we are indebted for the preservation of the following fragment of this poet. Danaë being, by her merciless father, inclosed in a chest, and thrown into the sea with her child, when night comes on, and a storm arises, which threatens to overset the chest ; she, weeping, and embracing the young Perseus, cries out :

‘ Sweet child ! what anguish does thy mother know,  
Ere cruel grief has taught thy tears to flow !  
Amidst the roaring wind’s tremendous sound,  
Which threats destruction, as it howls around,  
In balmy sleep thou liest, as at the breast,  
Without one bitter thought to break thy rest.—  
While in pale glimm’ring, interrupted light,  
The moon but shews the horrors of the night.  
Didst thou but know, sweet innocent ! our woes,  
Not opiate’s pow’r thy eye-lids now could close.  
Sleep on, sweet babe ! ye waves in silence roll,  
And lull, O lull to rest ! my tortur’d soul.

‘ There is a second great poet of the name of *Simonides* recorded on the Marbles, supposed to have been his grandson, and who gained in 478 B. C. the prize in the games at Athens.’

The next poets that occur, and who were likewise contemporaries and rivals, are *Bacchylides*, the nephew of *Simonides* and *Pindar* : but we shall reserve the remaining part of this interesting work for the entertainment of next month.

V. *A Vindication of the Apamean Medal : and of the Inscription* ΝΩΕ. *Together with an Illustration of another Coin, struck at the same Place, in Honour of the Emperor Severus. By the Author of the Analysis of Ancient Mythology.* 4to. 1s. Payne.

IN the *Analysis of Ancient Mythology*, the learned author endeavoured to evince, by a variety of observations and arguments, that the great events in the first ages of the world were the foundation of the numerous traditions which have been transmitted by the ancient poets. He remarked in particular, that in all the rites and mysteries of different nations, the history of the ark, and dove, and every circumstance of the deluge, are manifestly alluded to ; and he shewed that these histories were particularly to be found among the people of

† See the *Adventurer*, No. 89.



Argos, Larissa; and Theba; among the natives of mount Sipylos, and Celoënæ in Asia Minor, and the Magnetes upon the Mæander. One of the proofs he produced on this subject, was taken from a celebrated coin of the Apameans, first mentioned by Falconerius in a letter to Seguinus. Upon this coin was exhibited both the ark, and the dove, with a representation, as is supposed, of the two principal persons, who were preserved at the time of the deluge. The name of the patriarch was even subjoined in plain and legible characters. An anonymous writer, however, having endeavoured to represent the authority of this medal as visionary and of no weight, Mr. Bryant has been induced to lay before the public the present Vindication of what he formerly advanced on the subject; and we must acknowledge that he displays on this occasion his usual ingenuity and learning.

Previous to the Vindication, Mr. Bryant candidly presents us with a copy of the anonymous Letter on this subject, printed from the Gentleman's Magazine for May 1775. According to this Letter, the alledged mistake with which Mr. Bryant is charged, is as follows. The letters N. Ω. E, which he imagined to compose the name of the patriarch, are said to be a plural termination. They are supposed to belong to the imperfect term ΑΛΕΞΑΝΔΡ. which, when completed, is thought to be ΑΛΕΞΑΝΔΡΕΩΝ, the name of the people, by whom the medal was struck.

Before Mr. Bryant refutes this assertion, he refers the reader to a true engraving of the coin, as formerly exhibited, and which he again describes. He then proceeds to the vindication, by producing the following remarks.

‘ If the term ΝΩΕ were an appendage to the name ΑΛΕΞΑΝΔΡ. in the circular part of the inscription, it would have been brought nearer, and stood almost within point of contact. But it is placed upon the farther square of the machine, and too near the center of the coin to have any such connexion. In the next place, the arrangement of the letters would have been different, if they had the reference supposed. For, if we were to accede to the notion above, we must suppose that the two parts of the same name were written *περὶ σφραγίδος*, or in contrary directions. Now I do not remember an instance of this upon any Grecian coin: and should an example be found, it would hardly be so late as the time of the Roman empire, and the reign of Philip. But what puts the matter out of all doubt, is the position of the letters N and E, which prove to a demonstration, that the elements are not to be read backwards: for had they been the termination of the word spoken of, they would have stood the contrary way, ΝΩΕ. Falconerius was too curious and experienced to be imposed upon: and he had for some time suspicions about



this part of the inscription. He thought, that possibly the letters ΝΩΕ might be the remains of the word ΑΠΑΜΕΩΝ written ΝΩΕΜΑΠΑ. But he soon gave up his surmises; as the position of the letters Ν and Ε could not be made to correspond with this retrograde way of reading. Nor was there room for such a word to have been engraved in the space allotted for it. Indeed, it would have been unnecessary and redundant; as it is found immediately expressed below,

‘Lastly, if any thing more be wanting to detect the false reading, it is to ascertain the true: which, one would imagine, could not be long a secret to a person acquainted with medals. The imperfect term ΑΛΕΞΑΝΔΡ. did not relate to a people, but to a person ΑΛΕΞΑΝΔΡΟΥ: and this will past controversy appear, if with the smallest degree of attention we examine the course of the engraving. The inscription is manifestly this, as Falconerius rightly observes, ΕΠΙ. Μ. ΑΤΡ. ΑΛΕΞΑΝΔΡΟΥ. Β. ΑΡΧΙ. ΑΠΑΜΕΩΝ. Sub Marco Aurelio Alexandro iterum Archipræsule Apamensium. *This medal was struck, when Marcus Aurelius Alexander was a second time chief pontiff of the Apameans.* This may be satisfactorily proved from another coin described by Falconerius, and struck by the Apameans. It has a different figure: but the circular inscription is nearly the same; only the name ΑΛΕΞΑΝΔΡΟΥ is here expressed with a zeta, and quite at length, without any break: so that it authenticates the true reading in the coin above, though it varies a small degree in the orthography.’

In the conclusion of this Vindication, the learned author contends, that, had it not been in his power to ascertain the genuine reading upon the medal in question, and the letters had even been totally obliterated, yet the history would still speak for itself, in characters too plain to be controverted. Whatever may have been the event which this medal was intended to commemorate, it must be confessed that Mr. Bryant supports his opinion with a degree of plausibility, and a force of argument, that hardly leaves room for scepticism.

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VI. *Observations on several Passages in the Book of Proverbs; with two Sermons.* By Thomas Hunt, D. D. F.R. & A. S. S. 4to. 5s. sewed. Rivington. (Concluded from p. 229.)

**T**HE Hebrews give the name of proverbs, parables, or similitudes, to moral sentences, maxims, comparisons, or enigmas, expressed in a poetical, figurative, or sententious style. Solomon tells us, that, in his time, maxims of this sort were the chief study of the learned. “A wise man, says he, will endeavour to understand a proverb, and the interpretation.



tation \*." The son of Sirach observes, "that he will seek out the secrets of grave sentences, and be conversant in dark parables †."

The Proverbs of Solomon are, without doubt, the most valuable part of his works. He tells us, himself, that they were the fruits of his most profound meditation: "Because the people was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs ‡." In this book we find rules for the conduct of kings, courtiers, parents, children, masters, servants, and persons of all other stations and characters.

It is observable, that the first nine chapters, which are intitled the Proverbs of Solomon, are written in a continued discourse; that from the tenth chapter, where the same title is repeated, the style changes to short sentences, generally opposed to one another by a kind of antithesis. This goes on to ch. xxii. 17, where a new style prevails, approaching nearer to that of the first nine chapters, and is supported to ch. xxiv. 23. where there is a new title in these words, "These also belong to the Wise." Their style is short and sententious. At the beginning of chap. xxv. we read, "These are also proverbs of Solomon, which the men of Hezekiah, king of Judah, copied out." Upon this authority Grotius supposes, that this collection was made from several writers, by Eliakim, Shebna, and Joah, famous men under the reign of Hezekiah. This collection continues to ch. xxx. 1. where we have this title: "The words of Agur, the son of Jakeh." Lastly, the title of ch. xxxi. is, "The words of king Lemuel."

From these circumstances, it is evident, that the book of Proverbs, in the state we find it at this day, is a collection of part of the three thousand proverbs of Solomon, compiled by several hands §.

The Greek version of this book frequently varies from the Hebrew, and adds a great number of verses, which are not found in the original. The Roman edition of the Greek transposes whole chapters. The copy, which the authors of that edition had before them, was certainly very different from our present copies. There could be no sort of temptation to alter the text, on account of any religious opinions; and therefore it is not easy to determine, from whence these irregularities have proceeded. We will venture, however, to draw this conclusion, that if the Septuagint version differs so widely from the Hebrew, in those parts of Scripture, which have not

\* Prov. i. 6.

† Eccl. xxxix. 1, 2, 3.

‡ Eccles. xii. 9.

§ Calmet's Dictionary.



the least imaginable relation of Christianity, we have no reason to ascribe, as some writers have done, the like variations, in other places, to the sinister schemes and purposes of the Jews. We may likewise observe, that as there are such numerous and essential variations between the Hebrew and the Greek, it would be rashness to correct the former on the authority of the latter.

The Septuagint however, on account of its antiquity, is intitled to the notice of critics and commentators; and it is astonishing, that, among the various editions of the Bible, which have been lately printed, we have not been presented with a translation of the Septuagint. It is one of the desiderata in English literature.

We proceed now to Dr. Hunt's Observations.

Observ. XV. "The rich man is wise in his own conceit: but the poor, that hath understanding, searcheth him out," ch. xxviii. 10. Dr. Hunt observes, that the word translated, *searcheth out*, signifies also *to despise*, and that Solomon probably had both these senses in view. He therefore endeavours to take in both senses. 'The rich man is wise in his own eyes: but the poor man, that has discernment to trace him out, will despise him.'

Observ. XVI. "When righteous men do rejoice, there is great glory: but when the wicked rise, a man is hidden," ch. xxviii. 12. Our author expresses the sentiment with much greater clearness and propriety: 'When the righteous prevail, there is great rejoicing: but when the wicked rise [to power] men retire [in silence].'

Observ. XVII. "A prince, that wanteth understanding, is also a great oppressor: but he that hateth covetousness shall prolong his days," ch. xxviii. 16. It is not easy to form a clear and distinct notion of the antithesis between the two parts of this verse; our author therefore proposes the following version: 'A prince, that wanteth consideration, suffereth great oppressions: but he that hateth covetousness, shall prolong his days.' Or rather: 'The prince, that wanteth consideration, is a great oppressor: but he, that hateth covetousness, will wait some days.' Here the opposition lies between the hasty impatience of the one party, and the gentle forbearance of the other.

Observ. XVIII. "To have respect of persons, is not good: for, for a piece of bread, that man will transgress," ch. xxviii. 21. Here the doctor observes, that the Syriac translation of these words seems to give an easy and elegant sense, in English thus: 'A man, that hath respect of persons, is not good. for, for a piece of bread he will betray a man.'

Observ.



Observ. XIX. "He that hasteth to be rich hath an evil eye: and considereth not, that poverty shall come upon him." ch. xxviii. 22. The LXX. translate this passage thus: 'An envious man hasteth to get wealth; and knoweth not, the merciful man (alone) shall attain unto it. The copy they followed very probably presented them with **חַסְדִּים** instead of **חַסְדִּים**. Our author observes, that the former word may signify *reproach* or *disgrace*, as well as *mercy*; and then the sense will be, 'and considereth not that envy (or disgrace) shall come upon him. Vide Schindleri Lex. col. 620.

Observ. XX. "A man, that flattereth his neighbour, spreadeth a net for his feet," ch. xxix. 5. Dr. Hunt's translation: 'He, that layeth a net for his neighbour, spreadeth it for his own feet.

Observ. XXI. "The righteous considereth the cause of the poor: but the wicked regardeth not to know it," ch. xxix. 7. Dr. Hunt renders the passage: 'The righteous will consider the cause of the poor: (but) the wicked will not regard (his) suit.

Observ. XXII. "He that delicately bringeth up his servant from a child, shall have him become his son at length," ch. xxix. 21. Dr. Hunt, in conformity with the ancient versions, gives the following translation of this passage: 'He that is indulged from a child, shall be a servant; and his latter end shall be miserable.'

Observ. XXIII. "The horseleach hath two daughters; crying, give," ch. xxx. 15. Bochart contends, that the word *aluka*, here translated *horseleach*, signifies *fate* or *destiny*; and supposes, that the two daughters are *sheol*, and the grave. Dr. Hunt defends the common translation of *aluka*, and observes, that we need not go beyond the text for the daughters, and that the very names of them are in the Hebrew **הַב, הַב**, *Hab, Hab*, in our English *give, give*; the very same, that had drawn aside the corrupt and avaritious rulers of Israel, Hof. iv. 18. who are said to "love *habu*, *give ye*." These are properly said to be the daughters of the *aluka*, that emblem of covetousness and discontent; the thoughts of a greedy unsatisfied mind naturally producing such language. He therefore, leaving out the word *crying* (for which there is no foundation in the original, and which, by putting expositors upon going out of this verse, in quest of the daughters of the *aluka*, seems to have given occasion to all the difficulties, that have been raised about it) renders the passage, 'The horseleach hath two daughters, give, give.' Thus, disencumbered of the superfluous word *crying*, or *saying*, the text has the true air and turn of an eastern apophthegm.



Observ. XXIV. "And despiseth to obey his mother," ch. xxx. 17. The LXX. and other ancient versions, render this passage, 'that dishonours the old age of his mother.' Our author offers some conjectures, in justification of these interpreters.

Observ. XXV. "For an odious woman, when she is married: and an handmaid, that is heir to her mistress," ch. xxx. 23. Agur is here specifying some of the things, which disquiet the earth. In the professor's translation the sentiment is thus expressed; 'For the hated woman, when restored to the power of a wife: and an handmaid, when she hath dispossessed her mistress:' intimating, that both become imperious and tyrannical.

Observ. XXVI. "The locusts have no king: yet go they forth all of them by bands. Margin, for *by bands*, has gathered together, ch. xxx. 27." Dr. Hunt observes, that the original may be translated, 'The locust hath no king: but goeth forth to war, on the alarm of its whole army;' that the Septuagint, which is thus translated by Dr. Pocock, 'They go on as in battle array, guided by one alarm, in good order,' suggests much the same idea; and that this view of the passage gives us a lively image of a well disciplined army, moving on, all in a body, with united force and courage, and in the most exact order; each *keeping his rank*, and none *thrusting another*, as the prophet Joel describes their progress.

The last article is a Sermon, preached before the university of Oxford, on Matt. ii. 23. "He shall be called a Nazarene."

The purport of this discourse is to shew, that what St. Matthew here alledges to have been spoken, *Δια τῶν προφητῶν*, by the prophets, was and is so spoken.

There have been various conjectures relative to the sense of this prophecy. Our author mentions the chief of them, together with such objections, as they seem liable to; and then proposes his own opinion, which is as follows:

'I take the word *nazur*, or, with a Greek termination, *Ναζωραῖος*, to be the participle passive of the Hebrew verb *nazar*; which signifies *separate*, or *recluse*. But because our Saviour's public way of living suited not with the notion of such a separate, sequestered state, I rather prefer the learned Dr. Lightfoot's account of the word, who says that *Ναζωραῖος* does not so much signify the privacy, as the misery of our Saviour's condition; and that he was probably so called, to denote that he was estranged from, and rejected by other men; one exposed to contempt, and held unworthy of human society.

'With this sense will agree the acceptation of the word in the neighbouring languages. In these it signifies, in one form,  
not



not only to become a Nazarite, as in the Hebrew; but also, to be small, inconsiderable, worthless, vile: in another, to disesteem, depreciate, molest, affront: in another, contempt, ignominy, disgrace: in another, to be cloathed in mean apparel, and to be debarred the pleasures and enjoyments of life: lastly; in another, to be of a squalid, meagre, unseemly complexion; and that, not through neglect of cleanliness, or decency, but on account of poverty, or sickness, or some other affliction: in a word, to be in a condition every way unfortunate and deplorable.

Taking it for certain therefore, that the word *nazar*, or, as the Greeks pronounce it, *Ναζωραιος*, signifies not only to be separated and sequestered from other men, but also to be hated, reviled, persecuted, and afflicted by them, he proceeds in this manner:

“ I believe it may be shewn, that the term *Ναζωραιος* will not only be applicable to our Saviour, as he was a sufferer in general; but that it will likewise in a surprizing manner suit all the several instances of his sufferings, so that probably no other word could so perfectly do it. To give some instances. Was it foretold that the Messiah should be a “stranger to his brethren, and an alien to his mother’s children?” This was fulfilled in our Saviour; when he was rejected by the Jews, and denied and forsaken by his disciples and friends: and this is expressed by the word *nazar*, which signifies in the present Hebrew, to separate, estrange, or alienate: it is therefore clear both from the prediction and the event, that he was *Ναζωραιος*. Was it foretold by one prophet, that his enemies should “pierce his hands and his feet;” and by another, “that they should look on him, whom they had pierced?” This was eminently fulfilled in the nails and spear, the barbarous instruments of his execution. And this, the Syrians will tell us, is contained in their word *nazar* which signifies to *cleave*, *pierce*, or *perforate*. It is therefore again manifest, both from the prophecy and the accomplishment, that he was *Ναζωραιος* in this sense. Was it foretold, that the “plowers should plow on his back, and make long furrows?” This was fulfilled, when Pilate delivered him to be scourged: and this likewise is implied in the term *nazar*, which signifies, to *cut*, *lacerate*, or *furrow*. As it was therefore fore-shewn, so it came to pass; our Lord was in this sense also *Ναζωραιος*. Was it foretold, that he should “grow up as a root out of a dry ground?” This was fulfilled in his being born at Bethlehem, and educated at Nazareth, the two smallest and poorest towns of their respective tribes. And this again is comprehended under the word *nazar*, which signifies in Arabic, to be small, inconsiderable, barren. It will therefore from hence also follow, that our Lord was expected under the character of *Ναζωραιος*, and that he accordingly appeared under that character. Once more, and to have done with the application;



was it foretold by the evangelical prophet, that the Messiah was to be a person of "no form or comeliness, of no beauty whereby he might be desired; that he was despised and rejected of men; a man of sorrows, and acquainted with grief: that he was wounded for our transgressions, and bruised for our iniquities?" All these calamities and afflictions, the evangelists will tell us, our Saviour laboured under; and all these are comprized in the term *nazar*, as above explained. We may therefore infer, that in all these respects our Lord was both to be, and actually was, *Ναζωραῖος*.

'I might easily carry the comparison through the whole series of our Saviour's sufferings; and shew, that there is scarce a single circumstance of his passion, either predicted by the prophets, or recorded by the evangelists, which does not come within the verge of this comprehensive appellation. Well therefore might St. Matthew, who was acquainted with the Eastern idiom, and understood the word in its full import and extent, declare it to be foretold by the prophets, that he should be called, or rather, as the verb often signifies, *be*, a Nazarene.

'And as our Lord was styled *Ναζωραῖος* from other instances of his humiliation, and passion; so in a particular manner from his having been educated at Nazareth. Indeed, it was the name of this town, and the reproachful usage our Saviour met with on account of his having resided there, which gave occasion to the citation before us. Nazareth was infamous, to a proverb, for the mean character and low fortune of its inhabitants. In-somuch, that barely to have dwelt there, for some time, was reckoned a thing so base and disreputable, that it not only furnished the Jews with a common topic of scandal against our Saviour; but made a part of that malicious accusation, which was fixed to his cross in letters of Greek, Latin, and Hebrew—"Jesus of Nazareth." Nor did this reproachful appellation cease with our Saviour's sufferings on the cross. Julian, in allusion to the same opprobrious epithet, calls him the Galilean; and it is well known, that the usual name we Christians go by amongst our enemies, the Jews and Mahometans, is that of Nazarenes. The evangelist, then, writing the history of his despised, persecuted Master; and falling upon the mention of his removal to the place, which had been one great occasion of his having been thus despised and persecuted; and finding moreover an exact agreement between the name *nazar*, which had been given him (as he was to be a despised and persecuted person) and *Ναζωραῖος*, the name he had from the town, which had been the chief cause of his reproaches and persecutions; could not let slip this opportunity of observing, once for all, that "now was fulfilled what was spoken by the prophets, *Ναζωραῖος κληθήσεται*, he shall be called a Nazarene.'

By this interpretation it appears, that the prophecy in question is not, as it has been represented, a fraudulent invention



vention of the evangelist, but a fair prediction of the prophets; that it contains a known character of the Messiah; a character, not founded on the similitude of a word, but on the reason of the thing; a character, not taken from a dubious text of a single prophet, but collected from the whole body of the prophetic writings.

We have now given our readers a general view of this volume; and have only to add, that these Observations are written with a spirit of rational and manly criticism, and cannot fail of being acceptable to every friend of sacred literature, who is capable of forming a proper judgement of their real worth and excellence.

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VII. *The Institutions, Manners, and Customs of the Ancient Nations.*  
*Translated from the Original French of Mr. Sabbathier. By*  
Percival Stockdale. 2 vols. 8vo. 10s. 6d. boards. Becket.

IN reviewing the translation of a foreign work, which is not generally well known, the character of the original has the principal claim to our notice, and that of the version is only a secondary consideration. It behoves us therefore to give our readers some account of this production, as it came from the hands of the French author.

The design of Mr. Sabbathier in this work, seems to have been to collect all the scattered information relative to the manners and customs of ancient nations, that is to be found in the writers of those times. This he has evidently performed with great care and industry, and likewise arranged his materials in the most perspicuous order. If he has admitted into the narrative such recitals as may be deemed too extravagant to obtain the credit of faithful history, he only copies the traditional authorities of Herodotus and Diodorus Siculus, writers even with whose fabulous anecdotes it constitutes a part of ancient learning to be not unacquainted.

The author is particularly copious in the account of the Athenians, Carthaginians, and Lacedæmonians; with respect to the two latter of whom, he produces many forcible arguments to prove, that, so far from being illiterate, as unjustly represented by some ancient authors, they actually cultivated, particularly the Lacedæmonians, both useful and ornamental knowledge with great assiduity and success. What our author advances on this subject is chiefly extracted from a treatise written by Mr. de Nause, of whose elaborate enquiries, as well as the reflexions of Mr. Rollin, Mr. Sabbathier has judiciously availed himself. We shall present our readers with  
part



part of the circumstantial detail which is here delivered of the different kinds of erudition that were cultivated in Sparta.

‘ I shall begin with grammar, says our author, of which Isocrates is the only writer, who hath asserted, that they had no idea. They are totally unacquainted, says he, with the common principles, with the elements of literature. His authority, I should suppose, will not be preferred to that of Xenophon, who sent his children to Sparta for their education, and who informs us in the plainest terms, that literature, music, and the gymnastic exercises were taught there, without mentioning the studies of maturer years. We are likewise told by Plutarch, that they had as much knowledge of letters as was necessary for their private and public transactions; and the fact is evinced by the series of ancient history, which represents them as people who daily applied themselves to reading and writing, like the other polished nations;—by a great number of letters which they received and sent, the purport, nay, even the tenor and words of many of which have been transmitted to us by ancient authors,—by the peculiarities which Meursius hath collected with regard to the style, the manner of closing and sealing those letters;—by Lacedæmonian inscriptions; the scarcity of which Dodwell regretted in the beginning of this century, and many of which Mr. l’abbé Fourmount hath since brought us from the country of the ancient Spartans:—and by many other monuments, which we need not vouch here. Indeed, it would be injurious to the glorious memory of that republic, to prove by minute and elaborate demonstration, that she was conversant with the elements of Grecian literature. What regard then are we to pay to the reproach with which they were branded by Isocrates?—He knew, and he owned, that the Lacedæmonians cared as little for his invectives as for what was said beyond the pillars of Hercules. But perhaps he insisted that their contempt of his works, which they not only refused to answer, but to examine, was an incontrovertible argument that they could neither read nor write.

‘ Let me add, that they were excellent speakers. The reader has already seen, that Socrates gives the highest encomiums to their management of language, and that great orator as well as philosopher, will not allow that the art of speaking and writing well is soon attained, even by a good understanding. He attributes it to sound talents, cultivated by long and laborious habit. Their masterly eloquence was then a proof of their literary application and success;—that irresistible and astonishing force of expression, which made even an Athenian, when he conversed with them, seem as poor in language as a child. Their clear, accurate, poignant, and noble mode of composition, which is, to this day, termed the Laconic style, has always been admired by polished nations. Plutarch, throughout his works, has collected many of their nervous answers and  
apoph-



apophthegms; and it is surprising that so candid and sensible an author, who gives us various specimens of their vigorous thought and expression, should suppose that their knowledge was confined to the elements of learning. He himself acknowledges, in more than one passage, that from their childhood they carefully studied purity and elegance of discourse; that they endeavoured to acquire, even in common conversation, all the graces of language; that a variety of questions were put to their young men, on purpose to try their readiness and acuteness; and that a nervous, elegant, and sententious answer was always expected from them. Shall we then precipitately accuse this people of dulness and barbarism? or shall we not with justice conclude, that Lacedæmon was the seat of a most excellent literary education; and that her citizens were the greatest, and what adds to their true glory, the least ostentatious adepts, in useful, manly, and noble science, of any people in the ancient world?

Many were the opportunities they had of improving in eloquence. Historians inform us, that they were not permitted to speak in public till they were thirty years of age; that they every year pronounced orations at the tombs of some of their illustrious men; and they show, by innumerable examples, that the Spartans were habituated to make studied speeches. *Æschines*, for instance, relates, that after the harangue of a Lacedæmonian, who was very eloquent, but a bad man, before sentence was pronounced, agreeably to his induction and enforcement of facts, an aged person arose, and prevailed with the assembly to chuse another citizen, who should resume the cause, and urge the arguments of the former with his best abilities—that a person of a reprobate character, said the old man, may not have the honour to gain the suffrages of the people. Hence it appears, that it was not difficult to find a good orator at Lacedæmon; but that a bad citizen was a phenomenon in that republic.

Mr. Sabbathier afterwards evinces that the Lacedæmonians undoubtedly cultivated eloquence, poetry, and music; and in respect to their philosophy, he enters into a circumstantial account of its origin and progress.

The Romans are the only ancient people of whom Mr. Sabbathier gives no account in this work; having purposely reserved that subject for a particular treatise.

Mr. Stockdale professes a very high opinion of the merit and utility of his author's work; and indeed, though the eulogium of a translator may often be influenced by partiality, it cannot be denied that, in the present instance, his sentiments are perfectly just. As a proof that we think these volumes are intitled to approbation, we shall here insert his recommendatory observations on the subject.

‘ I hope



‘ I hope I shall not be thought hyperbolical in recommending this book, if I add, that it will be of great use to the man of regular and complete learning; to him who, from his juvenile years, hath applied a part of every day to the cultivation of his mind. From my respect to the dignity of such a character, I only presume to offer it to him as a literary common-place book. His masterly knowledge, and the alphabetical order of the work warrant the appellation. Let me observe, however, that the contents of a common-place-book, which is the depository of intelligence to the learned and the liberal, are most worthy of remembrance. He must be a very supercilious scholar, or a very conceited pedant, perhaps of capacious, but certainly of dry and abstract memory, who despises a comprehensive view of the celebrated nations of antiquity, whose institutions, customs, and manners, are here compendiously and accurately related:—of the Ægyptians, Carthaginians, Cretans, Persians, Athenians, and Lacedæmonians.

‘ As to those whom fortune has deprived of the opportunities of a good education; and who have not had sufficient fortitude to encounter the persevering labour of literature, without which we cannot earn its indeprivable and sublime enjoyments, (I am addressing myself to those who read for amusement) I beg leave strongly to recommend this book to their perusal, as it will afford them rational amusement; as it unites the surprising incidents and characters of romance with the useful information of historical truth; and while it gives a lively pleasure to the imagination, enlarges the knowledge of human nature. There is a class of readers who are only conversant with those books which give a frivolous detail of European amours, or exhibit a barbarous glare of Asiatic splendor. I should be happy to persuade them to correct their vitiated taste, to aspire to the pleasure of intellectual beings, to resolve to join the *utile* with the *dulce*; and to be at once entertained and improved. Both these ends may be attained by the judicious choice, and attentive perusal of travels and history. And here, if they are fond of the marvellous, their fancy will be warmly actuated by many prodigies in the physical as well as in the moral world. They will be interested in objects worthy of their admiration: objects less gorgeous, but far more noble and more important to man than the machinery and the genii of an oriental fabulist. For the talisman of the East, let them be entertained with heroic virtue, which has wrought many miracles. For an enchanted castle, let them substitute a mansion infinitely more august and awful, the sacred cottage of an old Roman dictator. Let their dwarfs be represented by our modern *petit-maitres*; and they will certainly not be losers, if they exchange their giants for an Annibal, a Timoleon, and an Epaminondas.’

We shall conclude with observing, that the version is executed with that freedom and spirit, that ease and energy, which



which convey the sentiments with equal precision and elegance, and give the work all the genuine air of an original composition.

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VIII. *A Treatise of Optics: containing Elements of the Science. In Two Books. By Joseph Harris, Esq. 4to. 141. boards. White.*

**N**otwithstanding this book is but lately published, it seems to have been printed off about thirty years since, as may be gathered from the following Advertisement prefixed to the work, which it is necessary to extract, because it contains an historical account of the work.

‘ The author of the following work, in the year 1742, first proposed printing a Treatise upon Microscopes only. The plan laid down was entirely new; and to render it more complete, a prefatory discourse was intended, to introduce such general principles as were necessary for understanding the subject scientifically. This discourse increased so fast, under the author’s pen, that it was soon thought adviseable to enlarge the original design, into a general Treatise of Optics. Two books, containing the elementary parts of this science, being finished with all convenient expedition, were immediately printed off—both plates and letter-press—with uncommon care and correctness. And upon this foundation, it was proposed to explain the Theory and Mechanism of Optical Instruments, in a third book, under the general head of Telescopes und Microscopes. A task of this kind, required a multitude of accurate experiments; and perhaps nobody could be better qualified for making or reasoning upon them, than Mr. Harris. But, while this business was forwarding with unusual celerity, our author was called from the pursuit, by an extraordinary demand of duty in his majesty’s mint: and from that time, a variety of avocations, for the public service, with a series of bad health, the consequence of laborious application and study, prevented any regular renewal of the subject for several years. Mr. Harris however, did not lose sight of his favourite object, but employed most opportunities for the advancement of it; till at length, finding himself once more at leisure, he resumed his application to this work with an earnestness that probably hastened his dissolution: for, in the actual prosecution of several interesting experiments he was taken sick, and, unfortunately for the public, expired 26th September 1764.

‘ After Mr. Harris’s decease, a numerous collection of manuscripts were submitted to the consideration of some gentlemen, well acquainted with the science of optics, in hopes of completing so valuable a work. But it appeared, upon examination, that though there seemed to be ample materials for the purpose,  
and



and many of them prepared for the press; yet the greater part, having never been digested, was incapable of any arrangement, without assistance of the author—no longer to be had—or taking up the subject *de novo*, and pursuing it through an almost infinite variety of experiments—a labour, neither to be expected or desired of a stranger!

‘ Under these circumstances, the whole Treatise has long lain dormant, against the importunities of many friends, who have frequently recommended to publish this elementary part alone. They have repeatedly alledged—that the elements of science are always the same—that these elements, being quite distinct, are complete in themselves—that very little has been written on the subject—and that the following sheets, containing much new matter, would be a valuable acquisition to the science. Such have been the reasons advanced for this publication, by gentlemen whose names might do honour to any book: and they have at last prevailed over every scruple of the proprietor. But as nothing here is intended to bias the favour of the public, the true history of this work is fairly related, and the performance submitted, upon its own merit, to the candid judgment of the impartial reader.’

By this account it seems that this work was composed soon after the publication of Dr. Smith's treatise on the same subject, to which it bears a near resemblance in the manner of treating and form of printing it. With respect to the execution of the plates, which are numerous, we think them superior to any of the kind we remember to have seen. As this work was originally intended as an introduction to optical instruments, it is adapted, in its contents and execution, to that particular purpose; though many other parts of the subject are very well treated and added in their proper places, to form the whole into a general Treatise on Optics. Though we do not meet with many new discoveries on the subject, yet the author has shewn himself not only a good writer but an excellent optician, by the judicious arrangement of the parts, and the masterly manner of treating them, besides the many curious anecdotes and philosophical reflections and disquisitions added at the bottom of the pages by way of notes to the general text of the work, which is more mathematical.

This publication is divided into two books, and each of these into many different sections and chapters. In the former is given the elementary part of optics, independent of the structure and consideration of the eye; in the other, we have those parts which require the explanation, &c. of the eye, and manner of vision. In the first book the author delivers an account of the known chief properties of light, and of some general terms used in the science: he next treats on the re-  
flection



reflection and refraction of the rays of light at plane and spherical surfaces, with the progress of the rays through them, and the images formed by them: we have then the application of these principles to lenses of glass, &c. treated in a very full and geometrical manner, especially the aberrations from the geometrical focus caused by the figure of the glass, and by the different refrangibility of the rays of light.

In the second book he applies the foregoing principles to the eye as a kind of compound lens, and first gives a short, but very clear description of the several coats and humours of the eye, with an account of their proper situations, dimensions, and uses; the whole illustrated by a proper figure, from which a very clear idea of the use of the several parts of the eye, in vision, is obtained. In a proposition, and its corollaries, he then applies the theory of lenses, before laid down in the first book, to an eye of the dimensions and refractive powers here mentioned, as found from experiments, in order to find the place of the image of an object formed by the humours of the eye.

Among many curious observations concerning the manner and means of vision, he gives the following curious extract from a MS. of Sir Isaac Newton, communicated to him by Mr. Jones.

‘ Light seldom strikes upon the parts of gross bodies, (as may be seen in its passing through them;) its reflection and refraction is made by the diversity of æthers; and therefore its effect upon the retina can only be to make this vibrate: which motion then must be either carried in the optic nerves to the sensorium, or produce other motions that are carried thither. Not the latter, for water is too gross for such subtile impressions; and as for animal spirits, though I tied a piece of the optic nerve at one end, and warmed it in the middle, to see if any airy substance by that means would disclose itself in bubbles at the other end, I could not spy the least bubble: a little moisture only, and the marrow itself squeezed out. And indeed they that know how difficultly air enters small pores of bodies, have reason to suspect that an airy body, though much finer than air, can pervade and without violence (as it ought to do) the small pores of the brain and nerves, I should say of water; because those pores are filled with water: and if it could, it would be too subtile to be imprisoned by the dura mater and skull, and might pass for æther. However, what need of such spirits? Much motion is ever lost by communication, especially betwixt bodies of different constitutions. And therefore it can no way be conveyed to the sensorium so entirely, as by the æther itself. Nay, granting me, but that there are pipes filled with a pure transparent liquor passing from the eye to the sensorium, and the vibrating motion of



of the æther will of necessity run along thither. For nothing interrupts that motion but reflecting surfaces; and therefore also that motion cannot stray through the reflecting surfaces of the pipe, but must run along (like a sound in a trunk) entire to the sensorium. And that vision thus made, is very conformable to the sense of hearing, which is made by like vibrations.'

In some following pages several other extracts are given from the same MS. Among many other reflections on our manner of acquiring ideas by vision, our author says,

'As all our sensations are some how caused by impressions from external bodies, so particular sensations never fail to excite in us the ideas of particular bodies; and these ideas, or something at least in the composition of them, we undoubtedly acquire by experience. How else could a particular sound produce the compound idea of a bell, a drum, a man, an acquaintance? And language is a surprising instance of the great strength and quickness of our retentive faculties, in associating together a vast variety of ideas, which before were learned and treasured up, as the proper significations of such particular words or sounds. In like manner, different smells and tastes are accompanied with ideas, which before had been treasured up in the memory. Our sensations themselves are probably coeval with us, and perhaps they differ but little all our lives, except in degree of quickness or perfection: it is the ideas that accompany them, which are acquired; and these for the most part are got so early, that we forget our having ever learned, as it may not improperly be called, to see and to hear, &c. And yet so true it is, that we have as it were learned seeing and hearing, &c. that an adult person, who had been blind or deaf from his infancy, would not be able immediately to make any great use of his new acquired sense, till he had time and opportunities to make his proper observations, as others had done in their childhood.'

Instances of this may be seen in the *Philosophical Transactions*, No. 402; and in the *Tatler*, No. 55; and elsewhere. In treating of motion as evinced to us by vision, the author has these curious remarks concerning the greatest and least visible motions.

'Apparent motion, or the motion of the images of a moving object upon the retina, must have a certain limited degree of velocity to become perceptible; that is, the space described upon the retina in a given time, must be neither less than some given space, nor greater than some other determinate space.

'If the motion of the sun's shade, at the distance of five feet from the gnomon that casts it, be observed at about a foot distance from the shade, when the sun changes his azimuth about ten degrees in an hour; the apparent motion of the shade will



will be then as slow as can well be perceived, and the space described by it upon the floor, will be about  $10\frac{1}{2}$  inches in an hour; and the motion of the image of the shade, upon the retina of an eye looking at it at the distance of 11 inches, will be at the rate of about  $\frac{6}{10}$  of an inch in an hour, or .01 of an inch in a minute.

By the above supposition, the space described in an hour by an object having the slowest perceivable motion, and the distance of the eye from the object, are nearly equal: and therefore the space described in a minute of time, by an object having such a degree of motion, subtends an angle at the eye of about one degree; or the space described in a min. in a line perpendicular to the optic axis, by an object having the least perceivable motion, is about  $\frac{1}{60}$  of the distance between the object and the spectator. Hence, we see why the heavenly bodies are not perceived to move; the spaces described by them in a minute, not subtending an angle of above a  $\frac{1}{4}$  degree, when their apparent motion is greatest.

It is difficult to assign the greatest angular space, that can be described in a given time, by an object having the greatest perceptible motion; and the difference may be very great, betwixt that degree of velocity with which something may be perceived to cross the optic axis, and that, with which the same object may be distinctly seen, as it moves: of this latter sort, let that of a falling body at the distance of 20 feet from the spectator, and in that part of its fall when its velocity is at the rate of 19 feet in a second, be the quickest perceivable motion; the motion of the image upon the retina at that instant, will be at the rate of about  $\frac{6}{10}$  of an inch in a second; and therefore upon this supposition, the quickest perceivable motion is to the slowest, as an hour is to a second of time, or as about 3600 to 1.

We do not here pretend to assign the precise limits of either the least or greatest perceivable velocity; what has been observed above, is sufficient to shew that they have their limits, and perhaps these limits are not far from those above supposed; and perhaps also, the ratio of the greatest to the slowest of velocities upon the retina, that are distinctly perceivable, is not greater than about 2000 to 1. We have seen above, that a prodigious great velocity, such as is the diurnal motions of the heavenly bodies, may be yet too slow to be perceived; and the flight of a ball out of a gun, is much too quick for an eye not far off.

From other experiments and considerations also, we have reason to think the above to be near the limits of visible motion. The case of the slowest visible motion any person may easily illustrate by the minute-index of a common watch; for if that index be about an inch in length, the end of it will describe about 6 inches in an hour; and if a person look



steadily at it at the distance of 6 inches from it, he will be able just to perceive it move; and then it plainly describes a space equal to the distance of the eye in an hour, or one sixth of that distance in a minute, as in the above extract from our author.—Towards the conclusion of this section on vision, he has added a short discourse on squinting. But our limits will not admit of our extracting from all the curious articles that we meet with in this valuable work.

Our author next proceeds to treat of the *minimum visibile*, or the least angle under which objects are visible, which is certainly various according to their different degrees of luminousness; of distinct and indistinct vision; of long and short-sighted eyes, and of spectacles; also of apparent distances, and magnitudes; and of vision by images; and enumerates the accidents by which long and short-sightedness happen, the means of cure, and proper use and choice of spectacles and reading-glasses. His reasoning on apparent and real distances and magnitudes, both celestial and terrestrial, is full and satisfactory.

We are then led to the consideration of vision by light reflected from plane and spherical speculums; of vision through given mediums; of pictures seen through convex lenses; and a description of different sorts of camera-obscuras. Among these the following are very curious and interesting, viz. observations and directions relating to the judgment and choice of plane and curved speculums; many curious contrivances for disposing pictures, scenes, &c. in boxes, with mirrors and lenses secretly and properly placed, to produce surprising effects: the descriptions of various instruments for viewing prints, and improving them: the finding of the focal lengths of lenses by various experiments: discourse on the means of assisting divers to see under water: the application of camera-obscuras to little boxes for the purposes of drawing; also various shew-boxes, &c.

This Treatise will be useful to all who have occasion to read or carry into practice the science of optics. And it is to be regretted, that the author did not live to complete the remaining part of the work.

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IX. *Essays Physical and Chemical*, by M. Lavoisier. Translated from the French, with Notes, and an Appendix, by Thomas Henry, F. R. S. 8vo. 7s. Johnson.

**M** Lavoisier of Paris, a gentleman of distinguished rank, and an intendant of the finances, is one of those experimental philosophers who have signalized themselves on the  
con-



continent, by prosecuting the researches in chemistry, which have lately been made with so much success by some ingenious inquirers in this country. Dr. Priestley's discoveries, in particular, respecting air, have excited the attention and exercised the investigation of all who are zealous for the improvement of natural knowledge. The doctrine of fixed air, however, which he seems to have so clearly established, has met with some opponents in Germany, who have substituted in its room another agent under the name of *acidum pingue*. According to Dr. Black's system, the causticity of alcalis and quick-lime, and the solubility of the latter in water, depend on their being deprived of fixed air; but the German philosophers maintain that these properties result from those bodies *possessing* the *acidum pingue*.

To decide a controversy of so great importance to science, has been M. Lavoisier's sole motive for prosecuting the experiments in this Essay; the translation of which, we are persuaded, cannot fail of being acceptable to English readers; especially as Mr. Henry has corrected many passages, in which his author appears to have mistaken the meaning of Dr. Priestley.

The first part of this volume contains a historical account of what has hitherto been done, relative to the combination of air with bodies; with an accurate description of the various discoveries on this subject.

The second part commences with the experiments made by the author, toward fixing the opinion of chemists in regard to the different systems of Dr. Black and Mr. Meyer. After enquiring into the existence of an elastic fixable fluid in calcareous earths, and the phenomena resulting from the absence of it in lime, M. Lavoisier deduces the following observations, as necessary consequences.

‘ First, That there exists in calcareous stones and earths, an elastic fluid, a species of air under a fixed form, and that this air, when it has recovered its elasticity, possesses the principal physical properties of air.

‘ Secondly, That a hundred pounds weight of chalk, according to the above proportions, contains about thirty-one pounds, fifteen ounces of this elastic fluid; fifteen pounds, seven ounces of water; and only fifty-two pounds, ten ounces of alkaline earth.

‘ Thirdly, That it is even possible, that the chalk may contain still less alkaline earth, and more elastic fluid, but that hitherto we are not acquainted with any method of depriving it of more, or of carrying its analysis farther.

‘ Fourthly, That alkaline earth may exist in three different states: first, saturated with water and elastic fluid, as in chalk:



secondly, deprived of its elastic fluid, but saturated with water, as in slaked lime: and, thirdly, deprived both of its elastic fluid and water as in quick-lime.

‘Fifthly, That quick lime, or alkaline earth, deprived both of its water and elastic fluid, contains a great quantity of the matter of pure fire, which it has probably acquired during its calcination, and that to this matter is owing the great heat which is observable during the extinction of lime, and its dissolution in acids.

‘Sixthly, That it is not sufficient to saturate quick lime with water, in order to deprive it of the superabundant quantity of igneous particles: but that they remain after this operation; since slaked lime communicates a considerable degree of heat to the nitrous acid, in which it is dissolved; a phenomenon which is not produced by calcareous earth or chalk.

‘Seventhly, That it is by no means this superabundant igneous matter which reduces the alkaline earth into the state of lime, since slaked lime, when deprived by the slaking of a great part of this fire, is, notwithstanding, no less soluble in water, still continues to decompose sal ammoniac without the assistance of heat, and does not communicate a less degree of causticity, to either the fixed or volatile alkalis. In a word, it is no less lime than before it has been slaked.

‘Lastly, That it is sufficient that we restore to lime, by any means whatsoever, the elastic fluid of which it has been deprived, to render it mild, insoluble in water, and capable of effervescing with acids; in short, to re-establish it in the state of calcareous earth or chalk.’

The multiplicity of experiments which the work contains not admitting of a particular detail, we can only inform our readers of the subjects on which they are made. In the subsequent chapters, therefore, the author treats of the Existence of an elastic fixable Fluid in the fixed and volatile Alkalis, and of the Means by which they may be deprived of it—Of the Precipitation of calcareous Earth, dissolved in nitrous Acid, by Alkalis with metallic Substances by Precipitation—Of the Existence of elastic fixable Fluid in the metallic Calces—Of the Combination of elastic Fluid with metallic Substances by Calcination—Experiments on elastic Fluid disengaged from effervescent Mixtures, and from metallic Reductions—Of some Properties of Water impregnated with elastic Fluid separated from effervescing Mixtures, or metallic Reductions—On the burning of Phosphorus, and the formation of its Acid—Experiments on Combustion and Detonation in vacuo—Of Air in which Phosphorus has been burnt.

An Appendix is added by the translator, containing a Memoir of M. Lavoisier's, read before the Royal Academy of Sciences,



sciences, on the nature of the principle which combines with metals during their calcination and increases their weight; and an account of Dr. Priestley's opinion relative to the principle which is combined with metals during their calcination, and of his discovery of dephlogisticated air.

M. Lavoisier proposes that this volume shall be followed by several others, and he gives a general account of the subjects of which he intends to treat. As he is an ingenious and accurate experimentalist, we hope that his laudable enquiries will contribute to the farther ascertainment of many principles of natural philosophy, for the cultivation of which he appears to be peculiarly qualified.

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X. *An Essay on the Water commonly used in Diet at Bath.* By W. Falconer, M. D. F. R. S. small 8vo. 2s. 6d. sewed. Lowndes.

THAT the salubrity of water used in diet is a matter of the utmost importance to health, has been universally acknowledged by physicians from the days of Hippocrates. An obvious diversity in the sensible qualities of different waters, joined to medical observations on those by whom they were drunk, were sufficient to suggest the idea of their exerting great influence on the constitution. But since chemistry began to be cultivated, men have discovered more scientific criteria, by which the good or bad effects of water may now be determined *a priori*, without the necessity of examining their actual operation. Within these few years, Dr. Heberden in London, and Dr. Percival at Manchester, have favoured the public with useful observations on the water used in these places; and it is to be wished that the gentlemen of the faculty would prosecute the enquiry in other parts; especially where different kinds of water may be procured, and the health of the inhabitants consequently benefited by the use of that which deserves the preference.

It appears that this treatise was undertaken at the desire of Dr. Fothergill, who had recommended to the author an investigation of the dietetical water at Bath; probably on account of the accuracy and industry which Dr. Falconer formerly discovered, in his observations on the medicinal waters of that place.

The Essay is divided into two parts; in the first of which the author treats of the several sorts of water which are used in diet, such as rain-water, river-water, spring-water, &c. and mentions various substances by the mixture of which with water, the properties of the latter may be known. In the second part of the Essay, the author particularly examines the



specific gravity and composition of the several kinds of water at Bath; and concludes the whole with the following deduction<sup>s</sup> from the experiments he has made.

‘ I. The water with which this place is generally supplied, which is brought from springs in the neighbourhood, is of a middle kind, containing more foreign matter than the best river or spring waters; but considerably less than the generality of pump waters, and particularly than that of London.

‘ II. The comparative goodness of the waters is not easy to ascertain, the experiments varying as to this point, and the difference being very small. To me they seem to stand in the following order:

‘ Water of the Circus reservoir—best.

‘ From the city reservoir and Beacon Hill—nearly alike.

‘ From Beechen Cliff—very little worse than the two foregoing.

‘ III. Selenites, and common salt, appeared to be the principal impregnations of the saline kind. The proportions in which these differed in the several springs, with respect to one another, are too minute to be of consequence, and at the same time difficult to be ascertained with exactness. Besides these, an oily matter, probably of the nature of fossil oil, is present in all these waters, which is most conspicuous in the Beechen Cliff water and that of the city reservoir. Fixible air is undoubtedly contained in all the waters, and in nearly the same proportion in all, which does not seem to differ much from the proportion usually found in spring waters.

‘ IV. No sulphureous impregnation is contained in any of the waters, nor any difference of temperature from spring water in general, even in some pump waters that rise in the city, and very near the hot springs.

‘ V. No lead, or other ingredient particularly injurious to health, appears to be contained in any of the waters.

‘ VI. The pump water, or that which is drawn up by pumps from wells in the city, is much more impure than the spring water which comes from the surrounding hills, and not so agreeable to the taste, as it contains a portion of the bitter purging salt.

‘ VII. The river water, from its slow course, and being frequently muddied, is not in general so pure, and fit for internal use, as the spring waters.

‘ VIII. We have reason to think, that the health of those who inhabit or resort to this place will be likely to be improved, from what it was formerly, by the introduction of better water for use in diet.

Dr. Falconer modestly observes, that he cannot say the experiments afford conclusions so explicit as he could wish; but he hopes he has not been misled in those which he has drawn,  
and



and he is conscious of having related them with fidelity, and all the accuracy in his power. We have already had sufficient evidence that he possesses these qualifications, so essentially requisite in every writer who engages in the province of experiment, and are glad to find that he continues to exercise them on subjects of public utility.

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XI. Huberti Langueti, Galli, *Epistolæ ad Philippum Sydneium, Equitem Anglum. Accurante D. Dalrymple, de Hailes, Eq. 8vo. 6s. in boards.* Murray.

**H**UBERTUS Languetus was confessedly one of the most learned men of the age in which he lived; nor is he less celebrated by his contemporaries for probity, extensive knowledge of the world, and an amiable simplicity of manners. He was by birth a Frenchman; but leaving his native country at an early period, he visited almost all the parts of Europe, where he was universally caressed, and formed intimate friendships with the most eminent persons of the time. The latter part of his life was spent in Germany, in which country he died, we believe, in the year 1581, at an advanced age.

The correspondence of Languetus with sir Philip Sydney, commences in 1573, and continues to the year 1580, a little before his death. How closely it was maintained during that interval, especially on the part of Languetus, is evident from the number of letters in this collection, which amounts to ninety-seven; all which, except one or two, are written to sir Philip. The character of these letters was known to the public even in the life time of the author, and they seem to have been held in great esteem for the purity of language with which they are written, and the excellent precepts they inculcate. As a specimen of the composition, we shall present our readers with part of a letter dated from Cologne, Oct. 22, 1578, in which the author warmly dissuades sir Philip Sydney from entering on a life of retirement, of which he had signified an intention.

‘ Est mihi maxime ingratum, quod (ut scribis) capiat te tædium ejus vitæ, ad quam non dubito quin à Deo sis vocatus, et cupias fugere aulæ vestræ lucem, et te in loca ab hominum frequentia remota recipere, ut fugias illas negotiorum procellas, quibus plerumque ita jactantur ii qui in republica versantur, ut sæpenumero obliviscantur se eâ conditione natos esse, ut sibi sit moriendum, nec quicquam minus cogitant, quam quid de ipsis post hanc vitam sit futurum. Fateor sane in splendidis aulis esse tot vitiorum illecebras, ut se purum ab iis conservare, et in loca tam lubrico vestigia figere, sit valde difficile; sed est nitendum virtute et animi magnitudine adversus eas difficultates, in



quibus superandis, quo plus erit laboris, eo major erit gloria quæ ex ea victoria reportabitur. Natura te maximis animi et corporis dotibus ornavit; fortuna vero nobilitate et opibus, ac splendidis necessitudinibus; tu autem à prima pueritia animum magno studio excoluisti iis artibus quæ contententibus ad virtutem magno adjumento esse solent. Tunc igitur, tot adminiculis instructus adversus fortunæ et invidiæ tela, tuam industriam denegabis patriæ eam exposcenti? et eximium illud talentum à Deo tibi concreditum desodies? In republica, sicut in corpore humano, oportet quodlibet membrum suo munere fungi; quod si non fiat, illa membrorum harmonia turbatur, et corpus ex ea re incommodum sentit, quod eo majus sentit quo nobilius est membrum illud quod officium suum facere desit. Homines tenuioris fortunæ præstant operas reipublicæ quando id requirit necessitas. Qui sunt re magis lautâ, conferunt pecuniam ad ejus usus; nobilitas vero adhibetur ad dignitates et magistratus, et præcipuè sunt ejus partes in propellendis hostibus qui aliquid in republicæ perniciem moliantur, turpeque est ipsis periculi metu non facere ea quæ sunt sui officii. Id autem præmium laborum et periculorum quæ sustinet, consequitur, ut à reliquis ordinibus colatur, et in honore habeatur, et sit immunis à multis oneribus quibus alii ordines sunt obnoxii. Quod si resugiat labores et pericula quæ pro republica subire tenetur, et nihilominus velit frui iis immunitatibus quæ sunt istorum laborum et periculorum præmia, inique certe facere videbitur. Depone igitur istam animi remissionem, et patriæ tuam operam et industriam requirenti ne denega; nec, ut ait poeta, "Invidiam placare pares virtute relicta," sed eam fortiter despice, et fac quæ reipublicæ salutaria esse judicabis.

In a letter in the year 1575, Languetus, with his usual solicitude for the interest and welfare of his correspondent, recommends to him to cultivate an intimacy with Cecil and Walsingham. The method which he advises as the most promising for gaining the good graces of the former of those ministers, deserves to be remarked. He says there is no way of succeeding so well as by loving his (Cecil's) children, or affecting to love them. But he enjoins him to beware lest his simulation should be discovered by a person of so much sagacity.

'Ubi in Angliam veneris, vide ut colas Cecilium, qui est tui amans, et tibi reddet omnia faciliora. Nullâ autem re ejus benevolentiam magis demereri poteris, quam si ejus liberos ames, aut saltem simules te amare. Verum memineris senem astutum, et longo rerum usu edoctum, facile deprehendere adolescentum simulationes.'

These letters in general contain the warm effusions of friendship, united with sage admonitions, and just observations on the world; and are also interspersed, not only with anecdotes of



of private persons, but with many particulars relative to the history of those times.

The editor of this epistolary collection is Sir David Dalrymple, one of the Lords of Session in Scotland, who dedicates it to the lord chief baron Smythe, a descendant of the family of Sydney.

XII. *Liber Singularis de Byffo Antiquorum, quo, ex Ægyptia Lingua, Res vestiaria Antiquorum, imprimis in S. Codice Hebræorum occurrunt, explicatur: additæ ad Calcem Mantissæ Ægyptiacæ V. Omnia Cura et Studio Joannis Reinoldi Forster, LL. D. &c.* 8vo. 2s. 6d. White.

THERE is no occasion, on which writers differ more in their opinions, than they do concerning the explanation of those terms, which denote trees, plants, fruits, and other natural productions, among the ancients. The Byffus has given occasion to many enquiries; and some think it is utterly unknown at this day. The author of this tract says: 'Byffus antiquorum è duabus plantis, bombace & gossypio, &c.' He investigates the subject with great industry and learning; and, as a confirmation of his opinion, informs us, that he has examined the wrappers of several Egyptian mummies, and found them to be *cotton*.

The Appendix contains an explication of some terms in the Old Testament, which our author derives from the Egyptian language. 1. *Zaphath-Paaneah*. Gen. xli. 45. (The name, which Pharaoh gave to Joseph) denotes, he says, 'scriba divinus spiritus æterni.' 2. *Abrech*, Gen. xli. 43. rendered by our translators, "bow the knee," signifies 'à rege cinctus, vel vestitus.' i. e. 'En hominem regiis vestibus cinctum.' 3. תִּבְה תִּבְה, Exod. ii. 3. 5. translated *ark*, implies, 'navis è ramis palmæ facta.' 4. *Cberub*, imports 'spiritus tonitru.' Lastly, a disquisition concerning the topaz of the ancients.

This is an elaborate performance, containing many critical disquisitions concerning various articles of clothing among the ancients.

XIII. *Subscription; or, Historical Extracts. Humbly inscribed to the right reverend the Bishops: and, to the Petitioners; shewing the Impropriety of their Petition.* 8vo. 2s. 6d. Hay.

THE author of this publication ironically observes, that the late application to parliament for abolishing subscriptions is improper; as it has occasioned a number of writers and preachers,



preachers, who think themselves orthodox, to advance a great deal of blasphemy and nonsense, in opposition to the petitioners; and also, because the petition is not likely to be attended with success.

He proceeds to lay before the reader a series of historical facts, with observations on the origin, and the progress of subscription.

He commences these disquisitions with the following representation of pure, unadulterated Christianity, and the origin of human impositions:

‘ In the Mosaic dispensation, the perfections, and absolute unity of God, the importance of moral righteousness, and of faith in a future Redeemer are express articles. The circumstances also of the life, the office, the death, and merits of this Redeemer are predicted by the prophets, and typified by several ritual institutions. These things threw a sort of veil over some parts of the Jewish dispensation: but when Christ came, he took this veil away. He himself was the great anti-type; was the very person to whom these prophecies, and ritual observances pointed, and in whom they were all fulfilled. There was no farther use for mystery; which was therefore now laid aside; for in Christ, all is, properly speaking, revelation. He taught clearly, though not systematically, all that is necessary for man’s salvation. And whoever shall examine his doctrines without prejudice, will find that the capital articles of his religion are these: the supremacy, perfections, and absolute unity of God: the necessity of moral purity, or of repentance for every conscious deviation from it: the forgiveness of sins, and moral restitution as the effect of sincere repentance: the belief and acknowledgement that Christ was the Redeemer promised by God, and predicted by the prophets: that he suffered actual death, was again raised to life: that all sufficient power was then given him to raise us at God’s appointed time, from the state of actual death to a future life of immortality. At which period, there will be a doom of equitable retribution to every one according to the deeds done in the body. These, as I apprehend, are the capital articles of the religion taught by Jesus Christ: in which there is no difficulty; nothing unworthy the assent of a rational man: which call for no depth of human learning, nor any uncommon reach of human genius to comprehend them. But this very circumstance, its simplicity, which was the highest recommendation, and deserved also the highest regard, made it a stumbling block, and rock of offence, and sunk it into contempt.

‘ The first learned teachers of Christianity, whose previous education had been formed in the schools of human wisdom, were too much influenced by the sublime and baseless visions of pagan philosophy, pagan theology, and pagan metaphysics; more particularly the theology and metaphysics of Plato. From  
him



him they learned the doctrine of a Triad, or Trinity, in the divine Essence, and the natural immortality of man. By the first they contradicted the essential doctrine of the scriptures both in the Old, and New Testament, the absolute unity of God: by the second they subverted the fundamental doctrine of a resurrection from death, and a future judgment; thereby superseding the necessity of the Christian dispensation. And indeed not this alone, but many other bad consequences followed the introduction of the pagan principles. Such as the doctrine of an imputed stain of original depravity; a doctrine not only absurd, unjust, and impious, but absolutely impossible; the doctrine of purgatory, limbus patrum, infantum, masses for the dead, faint and image worship, and all the nonsense of an intermediate state of existence between death and the resurrection. These things were the consequences of explaining the doctrines of Christianity upon the principles of Pagan philosophy.

‘ I charge not the persons who first did this, with any bad design; and only lament in men undoubtedly of great merit, such cogent examples of human frailty. Because this their frailty in process of time gave opportunity to others to carry the worst designs into execution. The religion of Christ however made a rapid progress, and great numbers were converted even to their representation of the Christian faith. Here began the misfortune and great corruption of the church. Not in the numbers converted to Christianity, but in the numbers perverted after their conversion, to these vain doctrines of fallible men. For these learned and philosophic Christians now made themselves the heads of parties; no better in truth than leaders of so many separate factions; and taught peculiar notions, and doctrines of their own. Then human pride took alarm. Each separate teacher, like the ancient sectarian philosophers, thought he raised his own reputation the more, as he could make himself the more distinguished. The peculiarities of his own doctrines served as a characteristic creed, or confession of faith; which was the mark of his disciples; was the admission into that particular society, and in time effected the exclusion of those who were of a different opinion.

‘ At this æra, I place the origin of subscription. For though these leaders perhaps did not actually require in writing an assent to their peculiarities; yet whoever would be esteemed a disciple, must by some outward form profess the opinions of his master; which in my apprehension comes to the same thing. In this manner did human erudition and pagan philosophy new mould the plain and important doctrines of Christianity; and by imposing the false opinions of men as necessary articles of faith, throw such a burthen upon conscience as is now become too grievous to be borne.’

The author traces the progress of subscription through succeeding ages; and shews, that the church of Rome gradually  
carried



carried to the greatest extremity the imposition of human opinions, in open defiance of the scriptures; penned her confessions and articles of faith in blood; made them necessary conditions of Christian communion; and persecuted every one, who durst dissent from her tenets, with the utmost severity; till the true spirit of the gospel was buried in profound ignorance and superstition.

From the darker ages, he proceeds to the time of the Reformation; and observes, that the narrow-minded principle of contracting the terms of communion, continued to operate at this period, with the utmost violence, to the destruction of all Christian charity. It exasperated the Papists against the Lutherans, the Lutherans against the Calvinists, and the Calvinists against the Arminians.

This view of things leads him to consider the consequences of subscription; the nature of the thing required, and the right to require it in Protestant communities.—He concludes with hints for some easy alterations, which he thinks may contribute something towards healing the wounds of the church.

This tract appears to be the work of a sensible and conscientious layman, well acquainted with ecclesiastical history, liberal in his notions, and anxious to promote the honour of Christianity.

## FOREIGN ARTICLES.

XIV. *De Philippa, Regina Sueciæ, Daniæ, atque Norwegiæ, Angliæ Principe, Dissertatio.* 4to. Goettingæ.

PHILIPPA, one of the greatest northern queens, was a daughter of king Henry IV. of England, probably born in 1391, when her father was yet earl of Derby, about eight years before the revolution of 1399, by which the earl was raised to the throne of England. In 1406 she was married to Eric of Pomerania, the presumptive heir to the three northern crowns, and her marriage was celebrated at Lunden in Schönen. For some years after her marriage she resided in Sweden, where John Jerechini, a Dane, was by her mediation preferred to the archiepiscopal see of Upsal, but afterwards proved himself unworthy of her patronage. After queen Margery's death, in 1412, Philippa, who soon after lost her father, took a very active and leading part in the government of the North; several excellent regulations in Sweden, the foundation of Landskrone on the coast of Schönen, and the acquisition of Copenhagen from the bishoprick of Rotschild, were chiefly owing to her counsels. She also patronized the convent at Wadstena; endeared herself so far to the minds of the Swedes, that during all her life Sweden was preserved in perfect tranquillity and peace; and was by her consort Eric rewarded with a very considerable addition to her dowry, consisting of all the royal demesnes in Sealand; for the restitution of which she was, after the king's death, to possess the greater part of Westmannland, Upland, and



and Dalecarlia, and among other considerable places, Enkioping, Upsal, Stockholm, with all the sovereignty. In return she engaged by her credit to insure to duke Bogislau, the king's cousin, or to some other Pomeranian prince, the succession to the northern kingdoms. In 1423, Eric entered into a confederacy with the Hanse-towns Lubeck, Rostock, Stralsund, Wismar, Lüneburg, Gryphswald, and Anklam, who, among other articles, guaranteed the future possession of the dowry to the queen.

From good historical proofs it appears, that Eric undertook, in August 1423, a very adventurous voyage, from which he returned about the spring of 1425. He passed through Pomerania into Poland, and assisted at king Uladislau's marriage with his fourth queen Sophia; afterwards attended the emperor Sigismund to Hungary, where he obtained, at Buda, a sentence against the dukes of Sleswig; after which he hastened to Venice, and from that place, incognito, by sea to Palestine, where he visited the holy sepulchre, though at the risk of being recognised and made a prisoner, from which he however narrowly escaped to Venice, and at length returned into his own dominions.

During his absence his kingdoms were governed by Philippa; who called in the base coin, and restored it to the true standard. After the king's return, the war against the dukes of Sleswig was renewed; in which the Hanse-towns took the duke's part against Eric; and in 1428, appeared with a powerful fleet, with 12,000 men on board, before Copenhagen. The king, who before had made some preparation for resistance, kept himself now concealed at Sorø; whilst Philippa hastily collected some raw forces, inspired them to bravery, saved both the royal fleet and Copenhagen, and after that exploit raised a solemn monument to her troops, and commended their spirit and fidelity. The Hanseatic league, however, was at that time too powerful to be repulsed at once. In 1429, Eric passed into Sweden in quest of assistance; Philippa resolved on attacking the enemy in their own towns, and hastily collecting a fleet of 75 small vessels, she embarked 1400 men against Stralsund. At first this weak fleet took several vessels from the enemy, and burned some others; but being driven by contrary winds into Wolgast, the Stralsunders, on the arrival of some ships from Lubeck and Wismar, took courage, and engaged the returning Danes with such spirit and success, that most of their vessels were destroyed, and their crews either killed or taken. King Eric, without whose knowledge this expedition had been undertaken, was incensed at this disaster, and treated his queen with great brutality. Her grief at his treatment, and at the ill success of her armament, determined Philippa to retire from the world into the convent at Wadstena, where she died soon after, on the sixth of January, 1430. Eric assisted in person at her funeral, confirmed her will, by which she had left her crown and valuable effects to the convent, added his own crown to her legacy, and founded colleges of canons at Wadstena and Calmar, for celebrating perpetual masses for her soul.

The friendship and intercourse with the English court were kept up; but the charms of Cecilia, formerly one of Philippa's ladies, who now became his mistress, made Eric soon forget the loss of his excellent queen. However, his misfortunes after her death sufficiently evince, how greatly he had been indebted to her abilities and spirit.



The remarkable and interesting history of this prince is here supported by sufficient proofs.

XV. *Examen Critique des Anciens Historiens d'Alexandre le Grand.*  
4to. Paris.

AS the history of Alexander the Great is visibly disfigured by a variety of inaccuracies and fables, the Royal Academy of Inscriptions and Belles Lettres at Paris proposed, in 1770, a prize for a critical examen of the ancient historians of Alexander the Great; and being dissatisfied with the memoirs received in that year on this subject, they deferred the prize to the year 1772, when it was obtained by the author of this learned and valuable performance, Baron de Sainte Croix; who since that time has studiously endeavoured still farther to improve his work by necessary corrections and additions; and for that purpose not only consulted the Greek and Latin originals, but also such of the works of eastern writers as may serve to ascertain the authenticity of many facts related by ancient authors.

In order to judge of the historians of Alexander the Great, M. de Sainte Croix begins with surveying the political state of Greece. That celebrated country did then no longer enjoy the liberty necessary for manly historical performances. The Greeks were, under Alexander's successors, sunk into mean flatterers and slaves. The rapidity of his conquests produced an enthusiasm fond of the marvellous. Callisthenes endeavoured to exalt the actions of his hero by a diction equally improper to the gravity of history and the spirit of eloquence, and by a mixture of fables and superstitions. Onesicritus of Egina related the expedition of Alexander, on the plan of the *Cyropædia*; and Strabo treats him as a fabulous writer, who by his impudence in telling the strangest and absurdest tales, has outdone all the historians of the Macedonian monarch. According to the same Strabo, Hegesias of Magnesia was the first who introduced the Asiatic eloquence into Greece; an hopeful historian! alike faulty in his thoughts and diction. Clitar-chus, son of Dinon, wrote in the same spirit.

Of such writers then no authentic narrative can be expected. There is, however, another more creditable class; among these the memoirs of Ptolomy and Aristobulus, two of Alexander's generals, written after his death; the journals of his actions, digested by Diodorus of Erythrea, and Eumenes of Cardia, one of his favourites next to Hephæstion; the Itinerary of his army, described by Diognetes and Beton, surveyors employed by him in the survey of his marches; Cephaleon, who wrote an abstract of universal history, distinguished for its accuracy and precision, of which the last book contained the exploits of Alexander; Chares; Anticlides; Philon of Thebes; Hecataeus of Eretria; Duris of Samos; Nearchus; Timagenes; hold a distinguished rank. But of all these writers there are only some fragments left, inserted in those that are still extant.

Arrianus of Nicomedia, lived under Adrian, Antoninus Pius, and Marcus Antoninus, and was a disciple of Epictetus. He commanded Roman armies, and by dint of merit, rose to the consular dignity. This philosopher, in his *History of Alexander the Great*, judges of the manners, genius, motives, and actions of man, and traces the causes of the increase of empires. As none of Alexander's historians had the same talents for war as Arrian, the accuracy and fidelity of his relations of Alexander's battles stand unrivalled.



unrivalled. It is, however, confessed that Arrian was rather prejudiced in his hero's favour, and inclined to gloss over his faults, and exaggerate his successes.

Alexander's life by Plutarch cannot be considered as a regular history. That writer collected facts merely as themes for reflection, and took the materials of his work from indifferent authors, such as Callisthenes, Onesicritus. &c.

An account of Alexander's actions is also given by Diodorus Siculus, who never supports his narrative by quoting his authorities, and seems indiscriminately to copy good or indifferent authors.

Quintus Curtius is accused of having inverted the order of geography and history, of being unacquainted with tactics, of wanting discernment, of seeking rather probability than truth, of being too fond of witticisms, and of an absurd refinement in his maxims, too poetical in his descriptions, and too florid and declamatory in his speeches. He himself confesses that he copies many more accounts than he believes; that he does not warrant things which he doubts of himself, but could not resolve on suppressing what he had learned. Clitarchus appears to have been the chief source from which he derived his accounts.

Justin's common defects are inaccuracy in stating facts, and confusion in his narrative; he is therefore but little to be depended upon, since he even disfigures the names of nations and of towns. Georgius Syncellus, Suidas, Cedrenus, Paulus Orosius, swarm with gross mistakes. Eusebius, in his Chronicle, is not very exact with regard to Alexander. Neither will Athenagoras, or St. Austin, or St. Cyprian stand the test of criticism. As to the eastern historians, their accounts of Alexander are full of fables and mistakes.

Yet, since the exactest historian is liable to error, and since the most indifferent may happen sometimes to find and to relate truth, M. de Sainte Croix has entered into an examen of all the facts and events related by these different historians. Thus, in fact, his work becomes a critical history of Alexander the Great. After having, in his first section, delineated the different characters of the various historians; he examines, in his second section, the accounts of the military expeditions of that prince; in the third, their narratives of his private actions; and in the fourth, the geographical details. The work concludes with a dissertation on Alexander's birth, and on the last epochas of the chronicle of Paros. The whole performance is illustrated and supported by a great number of notes; and will, on account of the profound and judicious enquiries contained in it, prove very acceptable to the students of ancient history, and to future historians of Alexander the Great.

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XVI. *Viaggio in Dalmatia, dell' Abbate Alberto Fortis.* 2 Vols. 4to. Venice. [concluded.]

THE second volume of signor Fortis' travels contains his remarks on the south west part of the coast of Dalmatia, from Trau to the desolate town of Naronia, and on the adjoining islands. In the neighbourhood of Trau the country people neglect the cultivation of chesnuts and prepare a wretched sort of bread from asphodil roots. In the island of Bua, bitumen exudes from rocks and stones. The mill-stones exported from the island of Milo are said to be tough, soft, and consequently dangerous on account of mingling their dust with the flour. The district of Salona is fertile, especially in excellent oil. Near Spalatro, our traveller met with several



veral warm springs, with some scarce MSS. and a MS. Gospel of the 7th century. The stones near Clissa and Sciga, in Morlachia, are full of coals, very light, and evidently productions of a volcano. A fine cataract of the river Cettina, one hundred and fifty feet high, is here delineated on a copper-plate. Pegliza is inhabited by a small colony of Hungarians, whose constitution is said to bear some resemblance to the English government. Every village chuses annually an inferior count, or magistrate, and these magistrates in their turn annually chuse a great count: their elections are attended with violence. But these republicans, who in other respects are a friendly hospitable people, accept of a fine of forty dollars for a murder. The remora is here still thought to impede the course of a vessel. The air near the maritime town of Macarska has been greatly improved by draining a morass. Here the sea has visibly increased; as she has also at Venice, where the cisterns and public places must be raised from time to time, and the warehouses are notwithstanding liable to inundations. Naronia, formerly a flourishing place, in a fertile country, is now an unwholesome morass, whose peculiar disease has been described by Pujati. Count Grub-bisichio at Tussepi, proprietor of a fine estate, a great improver of the rural economy of his country. A priapeian faun, by the poor country people mistaken and worshipped for a saint Roch. A lake at Comrich, rising like that of Zirknitz, from periodical springs. In the islands of Lesina and Brazza, Signor Fortis expunges a number of towns and fortresses, as existing no where but in books and maps. The best Dalmatian wines grow in the islands of Brazza and Arbe, the latter of which, though but thinly inhabited, contains no less than six convents, and six hundred priests. These and some neighbouring islands produce also the finest white marble for statuary, preferable even to that of Carrara.

This second volume contains 204 pages, one map, and six plates. By the extracts here given, it appears that Signor Fortis' remarks in his journey through Dalmatia and its adjacent islands, are chiefly interesting to naturalists and geographers.

#### FOREIGN LITERARY INTELLIGENCE.

17. *Eloge historique de l'Université de Paris.* Par M. J. Hazon, &c. 4to. Paris.

THE celebrated university of Paris is very ancient, and arose as it were spontaneously, from a concourse of learned men, who gave lectures without any appointment or pension from government. Their numbers were first limited in 1074 and 1138, by regulations excluding all unlicensed teachers. Philip Augustus found in 1200, a great number of professors at Paris, to whom he granted additional prerogatives and privileges. The university was at first entirely secular, and when the pope, in 1229, forced her to admit monks among the professors, she at least limited their number. In 1158, she appointed messengers in behalf of her students, which occasioned the establishment of post-offices in France. Her credit and authority increased with her age, and often proved useful to government and to the kingdom. Several of the French kings applied to her, when excommunicated by the popes. The university has constantly maintained the superiority of general councils over popes; her deputies to the councils at Pisa, Constance, and Basil were styled and admitted as ambassadors. Henry II. of England referred his disputes



disputes with the famous archbishop Becket to the arbitration of the Parisian university. She maintained the useful pragmatic sanction to the utmost of her power; and during the two last centuries firmly opposed the increasing and exorbitant credit of the Jesuits. Her elogium by Dr. Hazon is interesting, and illustrated with historical notes.

18. *Daniæ et Sueciæ Litteratæ Opuscula, Hist. Philolog. Theologica, Edidit Jo. Oelrichs, S. T. D. & P. P. O. Tom. I. 8vo. Bremæ.*

A collection and republication of several dissertations of various merits. 1. *Dissertatio de Convenientia Lingue Perficæ cum Gothica*, Upsal, 1723. 2. *Diff. de Adagiis Svo-Gothicis*, Ups. 1769. 3. *Diff. de Eddis Islandicis*, Ups. 1735. 4. *Schediasma de Gladiis veterum, imprimis Danorum*, Havniæ, 1752, with three pages of *Litteraria Suecica de libris memoratu dignis*.

If conducted with a stricter choice, and on another plan, a collection of abstracts from the most remarkable northern publications, would be an acceptable present to the public at large.

19. *Histoire critique de la Decouverte des Longitudes, par l'Auteur de l'Astronomie des Marins. (M. Pezenas.) 8vo. Paris. With Cuts.*

Containing a minute detail of all the past attempts of finding the longitudes by means of marine watches, or time-keepers; and all the problems that are necessary for the observation of latitudes, illustrated by rules and examples.

20. *Détail des Succès de l'Etablissement que la Ville de Paris a fait en Faveur des Personnes noyées, & qui a été adopté dans diverses Provinces de France. Troisième Partie, Année 1774. &c. par M. Piat.*

Out of fifty-four persons that were drowned at Paris in 1774, thirty-five were restored to life by this very laudable institution; seven could not be recovered; and twelve were either not found, or found too late to admit any prospect of recovery.

Besides the list of those that were drowned at Paris, and the details of the various successes of the attempts for their recovery, this third volume gives, under seventeen articles, an account of persons drowned in the provinces of France, and in several foreign countries; with a concise chronological list of other similar charitable institutions; and concludes with the continuation of an account of all the books published on the means of recovering drowned persons.

Several of the cases here related are remarkable, especially that of one Mr. Gatbois: and these institutions will always deserve the warmest wishes and support of humanity.

21. *Mémoire sur Venus, auquel l'Académie Royale des Inscriptions et Belles Lettres a adjugé le Prix de la S. Martin, 1773. 12mo. Paris.*

The question was to investigate: 'What were the various names and attributes of Venus among the several nations in Greece and Italy; the origin and reasons of these attributes; her worship; the famous statues, temples, and pictures of that goddess, and who the artists that rendered themselves famous by these works.'

The whole of this comprehensive question has with great erudition been answered by M. Larcher, to the satisfaction of the Academy, in this very curious and entertaining performance.

22. *Perrin et Laurette, par. M. d'Avesne. Paris.*

An agreeable drama in prose, intermixed with songs.



23. *Miscellæ Veritates de Rebus Medicis, Fasciculus Primus.* Auctore J. Henrico Lange, M. D. 8vo. Luneburgh.

A valuable collection of remarks, experiments, cautions, and simple, easy remedies and specifics, tried by the author himself.

24. *Exposition de la Foi Chrétienne, suivie d'une courte Refutation des principales Erreurs de l'Eglise Romaine, par G. Mallet, Ministre du St. Evangile.* 5 Vols. 8vo. Geneve.

This work is not designed for a system of divinity, but for the instruction of private families. The first volume contains a concise, solid, and instructive abstract of the historical parts of the Bible. The second, a plain theory of religion drawn up according to the symbolum of the apostles; the third and fourth, a course of ethics; and the fifth, a confutation of the Roman catholic religion.

## MONTHLY CATALOGUE.

### MEDICAL.

25. *An Essay on the Blood.* By G. Levison, M. D. 8vo. 2s. 6d. Davies.

THE design of this Essay is to prove the reality of a doctrine which, perhaps, to many readers may appear to be a little whimsical; viz. that the blood is *alive*. In order to establish this point, the author has recourse to the Hebrew Bible, from which he produces various authorities for the literal application of the idea of life to the vital fluid. We hold in the highest veneration and regard, that sacred repository of religious and moral instruction; but we never can, with the *Hutchinsonian* sect of philosophers, admit that it was intended to convey to mankind the principles of natural knowledge. In physical science, human testimony and reason afford the only criterion of truth which the mind can either expect or require. We by no means contend for the weight of poetical authority on philosophical subjects; but we cannot help being of opinion, that Dr. Levison might with as much propriety have endeavoured to confirm his hypothesis by the evidence of Homer and Virgil, who abound with innumerable expressions directly in favour of his opinion. Let not the doctor imagine, that we mean to be jocular. Perhaps the general sense of mankind respecting the indispensable necessity of blood for the preservation of life, is sufficient to obviate all the apprehensions which Dr. Levison entertains, of the dangerous consequences that may result from a disbelief that the blood is really alive. The ignorance of a surgeon who could exhaust the veins of his patient in defiance of that doctrine, would indeed be tremendous.

26. *A Letter from the celebrated Dr. Tissot, to Dr. Zimmerman on the Morbus Niger, &c.* 8vo. 1s. Kearsly.

The cases of a few patients are here related distinctly, and a rational method of cure is advised; but we meet not with any observation that has a claim to novelty.

27. Me-



27. *Medical Advice for the Use of the Army and Navy, in the present American Expedition.* By William Rowley, M. D. 8vo. 1s. Newbery.

This pamphlet contains such a plain account of the treatment of diseases incident at sea, and likewise in hot climates, as is adapted to the comprehension of persons unacquainted with medical subjects; and it may therefore prove of some advantage to those for whom it is intended.

28. *Traacts on Medical Subjects.* By Charles Este. 4to. 1s. 6d. Davies.

These traacts relate chiefly to inflammatory tumours, respecting which the author considers the propriety of evacuation, resolvent applications, suppuration, and the mode of opening the tumour. We afterwards meet with a *Quere* on the gonorrhœa, and on subjects relating to Osseous Matter, with some Remarks on the Use of Issues. The author informs us in an advertisement, that this production is 'intended as a mere testimonial, that he can write a legible label, and that if a patient can suppose his disease curable by a *spell*, he may be apprised of a shop that participates of that remedy.' From the total want of any pretensions to novelty on the subjects of these traacts, we should indeed imagine, that Mr. Este must have had some other motive for publishing them than a desire of communicating useful knowledge. We cannot, however, admit the apology which is pleaded in the following passage.

'Professionally speaking, it is an *error loci* when the productions of an apothecary go the press; yet, *cogor fatis*, mine are thrust into it by my condition, and by the impulses of my duty; my *cacoethes* is *sui generis*, neither hereditary nor acquired, but imposed on me by my profession, as certainly, as on the chimney-sweeper his cancer, or the painter his disease, or on the professor of any other exercitation his technical and peculiar complaint.'—

Should this author present the public with any more of his observations (for who knows what may be the consequence of a *cacoethes sui generis*?) we would advise him to guard against all affectation of wit and humour, which is entirely unsuitable to medical subjects, and, to use his own expression, an *error loci*.

#### D I V I N I T Y.

29. *Reflexions on the Growth of Heathenism among modern Christians; in a Letter to a Friend at Oxford.* 8vo. 1s. Rivington.

The author of these Reflexions, having observed, that the subjects of the ornamental arts are now almost universally taken from the heathen mythology, is persuaded, that this prevailing taste is an indication of the growth of heathenism amongst us.

In one of our churches, he says, he has seen a monument with elegant figures, as large as the life, of the three Fates, Clotho, Lachesis, and Atropos, spinning and clipping the thread of a great man's life: by which the man is taken, as it were,



out of the hands of the true God, and turned over to heathen destiny; and a Christian church profaned with idols. He observes, that in the gardens of Stowe, the temples of the Pagan deities are placed in full view; while the parish church, which happens to stand within the precincts, is industriously shrouded behind ever-greens and other trees, as an object impertinent, or at least of no importance to a spectator of modern taste; that in our villas we have temples to all the pagan divinities; and in the metropolis, a pantheon, in which there is a general assembly of the sons and daughters of pleasure, under the auspices of the whole tribe of heathen demons.

Sometimes, says he, the productions of this taste are monstrously absurd and incongruous. 'When I see the dragon upon Bow steeple, I can only wonder how an emblem so expressive of the devil, and frequently introduced as such into the temples of idolaters, found its way to the summit of a Christian edifice. I am so jealous in these matters, that I must confess myself to have been much hurt by a like impropriety in a well-known music-room, where there is an organ consecrated by a superscription to Apollo, altho' the praises of Jehovah are generally celebrated by it once every month in the choral performances: and it seems rather hard that Jehovah should condescend to be a borrower, while Apollo is the proprietor.'

He traces these tokens of paganism in some of the sciences; and expatiates on the impropriety of introducing heathen deities into Christian compositions: as Milton does, when he compares Adam and Eve to Jupiter and Juno\*; and Dr. Young, in his Night-Thoughts †, when he says,

'That more than miracle the *gods* indulge.'

In the pagan machinery, there is something extremely grand and beautiful, and admirably adapted to the genius of poetry; yet as the author observes, 'when we write under the character of Christians, we should keep up to the style of our profession; when we lay the scene upon Pagan ground, we may then adopt the language of heathen writers.'

'Sit quidvis simplex duntaxat et unum.'

The author has made several observations on these incongruous associations, the propriety of which will be immediately admitted; but we cannot so implicitly allow, that any pernicious effects, with respect to religion and morality, can arise from the introduction of the heathen mythology into poetry and the ornamental arts.

30. *Joy in Heaven, and the Creed of Devils. Two Sermons preached October 29, 1775. By Augustus Toplady, A. B. 8vo. 1s. Vallance and Simmons.*

These discourses on Joy in Heaven, and the Creed of Devils, are founded on Luke xv. 7. and James ii. 19.

\* Paradise Lost, iv. 499.

† Night ii. p. 24.



Mr. Toplady is a writer, who displays a lively imagination ; but his zeal for Calvinism frequently throws him into reveries. For instance :

‘ The religion of Jesus Christ, he says, stands eminently distinguished, and essentially differenced, from every other religion, that was ever proposed to human reception, by this remarkable peculiarity : that, look abroad in the world, and you will find, that every religion, except *one*, puts you upon *doing* something, in order to recommend yourself to God.’—This is neither a compliment to Christianity, nor true in fact. Christ certainly puts us upon *doing* something, when he says, ‘ If thou wilt enter into life, *keep the commandments*.’ And one of his apostles represents men as acquitted or condemned, at the last day, according to what they have *done*, whether good or bad.

‘ But, we are told, the mediatorial riches of Christ would have been so many dead commodities, if it were not for needy, undone sinners, who take them off his hands.’

Here Mr. Toplady should recollect the parable of the talents. The man travelling into a foreign country called his servants, and delivered unto them his *goods*. All of them, no doubt, were willing to ‘ take his commodities off his hands.’ But they only, who *traded* with them, and increased them by their own *application* and *industry* were commended and rewarded. The servant, who would not put himself to the fatigue of *business*, was punished.

Take an instance of our author’s charitable sentiments, and of the modest opinion, he entertains of his own way of thinking. —‘ The devils, says he, are incomparably more orthodox, than nineteen in twenty of our modern divines.’—The only inference which we can derive from this remark, is, that almost all our modern divines are worse than devils, and that there is not above one in twenty like Mr. Toplady.

31, *A Letter to a Baptist Minister, at Shrewsbury.* 8vo. 1s. 6d. Robinson.

The baptist preacher, to whom this letter is addressed, having not only insisted on the necessity of *immersion*, but also inveighed with great acrimony against the mode of administering baptism in the established church, this writer, shews from reason and scripture, that *dipping* is by no means essential to the proper dispensation of that rite ; and that infant baptism is warranted both by sacred authority, and the general practice of the church from the apostolical times.

In this performance, he has fully vindicated the practice of the church. But—arguments are thrown away upon infatuated zeal. *That*, as Butler says of the light within, is

“ An ignis-fatuus, that bewitches  
And leads men into pools and ditches,  
To make them *dip* themselves, and sound  
For Christendom in dirty pond ;  
To dive, like wild-fowl, for salvation,  
And fish to catch regeneration.’



They, who so far forget the genius of Christianity, as to contend with virulence for modes and ceremonies of no importance, justly merit this satirical reflection.

## P O E T R Y.

32. *Amwell: a Descriptive Poem.* By John Scott, Esq. 4to. 2s. Dilly.

This poem is written in blank verse, and affords an agreeable representation of the rural scenes it describes. The author has with propriety availed himself of such historical or traditional facts as were connected with the subject, which he has worked into pleasing little episodes, and embellished with the graces of poetry.

33. *Odes,* by Richard Cumberland, Esq. 4to. 1s. 6d. Robson.

This ingenious writer informs us, that some time since he made a domestic tour through the mountainous parts of Westmoreland and Cumberland: and observes, that we penetrate the Glaciers, traverse the Rhone and the Rhine, whilst our own lakes of Ulswater, Keswick, and Wyndermere, exhibit scenes in so sublime a style, with such beautiful colourings of rock, wood, and water, backed with so tremendous a disposition of mountains, that if they do not fairly take the lead of all the views in Europe, yet they are indisputably such as no English traveller should disregard, provided he has any taste for natural prospects.

This publication consists of two odes. The first is said to have been struck out in one of those stupendous scenes, and is addressed to the sun. It is animated with a considerable share of the lyric spirit. The following lines exhibit a natural and pleasing picture; such as every man must have observed, who has had an opportunity of surveying the inferior walks of men, from an aerial situation.

‘ Now downward as I bend my eye,  
What is that atom I espy,  
That speck in nature’s plan?  
Great heaven! is that a man?  
And hath that little wretch its cares,  
Its freaks, its follies, and its airs;  
And do I hear the insect say,  
“ My lakes, my mountains, my domain?”  
O weak, contemptible and vain!  
The tenant of a day.  
Say to old Skiddaw, “ Change thy place,”  
Heave Helvellyn from his base,  
Or bid impetuous Derwent stand  
At the proud waving of a master’s hand.”

The second ode is addressed to Dr. James; and contains a very poetical description of the surprising effects of his celebrated powder in the cure of fevers.



34. *The Captive Freed; or the Rescue of the Muse. A Poetical Essay.* 4to. 6d. Dilly.

At a villa near Bath where a select party of friends assembled weekly for their mutual entertainment, it was proposed, that at the next meeting they should exercise their ingenuity by reviving the antiquated mode of composition, formerly known in France by the title of *Bouts Rimés*. In the present essay, the muse laments this restriction, from which she is supposed to be delivered by her patroness. We heartily congratulate the nymph on her fortunate emancipation; for she certainly is one of the most elegant Parnassian ladies that we have lately been in company with.

35. *Parody on Gray's Elegy.* 4to. 1s. Wheble.

This Parody, which has been lately advertised as a new publication, was written by the rev. Mr. Duncombe, and printed for Doddsley, in 1753, under the title of, *An Evening Contemplation in a College*. A copy of it is inserted in the viith volume of Fawkes's Poetical Calendar. It is a work of humour and ingenuity: but injured in this republication by some variations for the worse. By a late advertisement, in one of the Evening Papers, we are persuaded, that neither the gentleman who possessed the manuscript, nor the bookseller, knew any thing of its origin, or of its having been printed before.

36. *The Patent, a Poem.* 4to. 1s. Kearsly.

This production seems to be designed as a satire against the practice of granting patents for frivolous inventions. The author's disapprobation of the facility with which those are obtained, is certainly well founded; but it must afford some atonement for the abuses committed in this instance, especially to the poetasters, that the crown claims not the prerogative of licensing literary performances.

37. *The Tears of the Foot Guards, upon their Departure for America.* 4to. 1s. Kearsly.

A sprightly and well-aimed satire against military effeminacy, exemplified in the lamentations of an officer on the prospect of exchanging the pleasures of the town for the fatigues and dangers of war.

38. *An Answer to the Tears of the Foot Guards, &c.* 4to. 1s. Kearsly.

An ironical effusion, not improperly characterised in the motto which the author has prefixed:

‘Sunt bona, sunt quædam mediocria, sunt mala plura,  
Quæ legis.’

39. *Address to the Genius of America.* By the rev. Christopher Wells, Lecturer of Penryn, Cornwall. 4to. 1s. Baldwin.

If Mr. Wells be really an *infant* muse, as he inform us toward the end of the poem, we may conclude him to be a very young lecturer. Upon this supposition, therefore, we shall at present suspend his trial by a *noli prosequi*; though it must be remembered



bered, that no regard is paid to the *benefit of clergy* in the court of criticism.

40. *Bedlam, a Ball, and Dr. Price's Observations on the Nature of Civil Liberty. A Poetical Medley.* 4to. 1s. Doddsley.

Poetical Medleys, as this is entitled, are generally very incoherent productions; but we have seldom known any of them more extravagant or unmeaning than the present rhapsody. Though we should not look for any refutation of Dr. Price's arguments in a metrical composition, we might at least expect, that the reverend gentleman's Observations would be treated with humour; of which, however, unless there can be any in associating them with bedlam and a ball, we are entirely at a loss to discover the most distant traces.

#### P O L I T I C A L.

41. *Remarks on a Pamphlet lately published by Dr. Price, intitled, Observations on the Nature of Civil Liberty, &c.* 8vo. 1s. Cadell.

Had Dr. Price's Observations on Civil Liberty and Government been published at a time when the nation was undisturbed with any political controversy on the subject, they would in all probability have met with universal neglect, and no antagonist might have arisen to expose the error or absurdity of crude opinions, which the common sense of mankind must have suffered to sink into oblivion. It was, however, the fate of that production, that being blindly extolled by the party whose purposes it was calculated to serve, it has been generally regarded with a degree of attention, which otherwise it never would have merited. The author of this pamphlet animadverts with great justice on Dr. Price's definition of civil liberty, which he clearly shews to be incompatible with the idea of government, and even inconsistent with the doctor's own principles in other parts of his treatise. It would be unnecessary to descend to particular remarks; and we shall therefore only observe, that those who peruse this letter will find in it a refutation of the most essential propositions in Dr. Price's performance.

42. *A Letter to the rev. Dr. Price, wherein his Observations on the Nature of Civil Liberty, the Principles of Government, &c. are candidly examined, &c.* 8vo. 1s. Bew.

The author of this pamphlet traces Dr. Price's progress attentively through his various observations, sometimes attacking him with argument, and at other times with raillery or sarcasm. If this opponent does not uniformly maintain the gravity of a commentator, he has not sacrificed to the levity of ridicule any passage which was not liable to censure.

43. *Experience preferable to Theory. An Answer to Dr. Price's Observations on the Nature of Civil Liberty, and the Justice and Policy of the War with America.* 8vo. 1s. 6d. Payne.

The author of this pamphlet, if we may judge from the information he discovers respecting some particular facts, is extremely



tremely well acquainted with the history and state of the colonies. When this circumstance is considered, and at the same time the general knowledge which he evidently possesses on other subjects of political speculation, the public cannot but regard him as happily qualified for entering with advantage the field of the American controversy. He is, however, very far from making any ostentatious display of his polemical abilities; and though the force of his arguments be such as to prove irresistible by his antagonist, he betrays nothing of that air of triumph which a consciousness of superiority is apt to produce in a victorious, though generous disputant. Among many important observations which we meet with in this pamphlet, the justness of the following remark induces us to lay it before our readers.

‘ If any principles may be said to be fundamental in the English constitution, this seems to be one, that the lands in all parts of the dominion, by some tenure or other, are held of the crown: in conformity to this principle, grants of all the territory in the plantations have been made by the crown. It is another principle, equally fundamental, that wherever the authority of the crown extends, the authority of parliament extends also: it is an undeniable fact, that the grantees received their grants, as of lands within the dominion of the crown, and under socage tenure, in which is included allegiance or fidelity to the crown: an opposition, by force of arms, to the execution of acts of parliament, by construction of law is a breach of this allegiance and high treason.’

We are of opinion that the claim of parliament to a legislative authority over all parts of the British dominions, is well supported in this short but comprehensive paragraph. The author’s tenderness for the Americans, which appears throughout the performance, may have restrained him from pronouncing their opposition *vi & armis* to the execution of acts of parliament, a breach of the oath which is required of persons who have sustained public offices in government among them, as well as of many others. This, however, is a consideration of no small importance in a religious and moral light; and we wish it might have its due force, not only with all who are in actual rebellion in America, but with their aiders and abettors in this country.

Much has been said of the necessity of an express acknowledgement of the authority of parliament, if the Americans should be restored to a state of internal tranquility; but if the doctrine just now mentioned be well founded, as we conceive it is, and a way can be devised to impress the truth of it, the oaths to government, as they are now framed, effectually answer every purpose; and the obligation of fidelity to the king must be understood in his capacity as the first branch of the legislature, as well as in any other capacity or relation whatever. The sense of the legislature in an act of parliament, and in an oath



oath when a part of it, is determined by decisions in the courts of law; and it is a rule of law, as well as of reason, that an oath is to be taken and understood in that sense in which the legislature intended it, and not in any different construction which the person to whom it is administered may choose to put upon it.

As it would greatly exceed the limits of a Review to give a particular account of the many judicious remarks which occur in this sensible production, we must content ourselves with recommending it as the fullest and most explicit reply to Dr. Price's Observations, of any that has hitherto appeared.

44. *Obedience the best Charter; or, Law the only Sanction of Liberty.* 8vo. 1s. 6d. Richardson and Urquhart.

This correspondent investigates the doctor's principles at greater length than any of the other writers who have taken up the pen on the occasion. Being, as we believe, the latest in the order of publication, we meet here with many remarks which have been already suggested; but, though on this account, the letter be precluded from the merit of novelty, it compensates for this defect by some of the observation it contains.

45. *Cursory Remarks on Dr. Price's Observations on the Nature of Civil Liberty.* 8vo. 6d. Nicoll.

Had this pamphlet been published a month sooner, it might, perhaps, have claimed a small degree of attention; but it now presents us only with a repetition of arguments, which have already been more forcibly urged.

46. *A Dialogue on the Principles of the Constitution, &c.* 8vo. 2s. Owen.

The two speakers in this dialogue are Aristocraticus and Philodemus, who, as may be presumed from the import of their names, entertain different opinions respecting the dispute with America; the former being a friend to the cause of government, and the latter to that of the colonies. Dialogue is, perhaps, the most improper form in which a political question can be discussed; as the author always represents the arguments of one of the antagonists in such a light, as may give additional weight and plausibility to those of the party which himself favours. A partiality of this kind is extremely evident in the production now before us; where Philodemus seems to maintain a superiority merely on account of a defect of abilities in Aristocraticus. To say the truth, we should think the American controversy had fallen into very bad hands, if it was to be determined by such casuists as either of these champions.

47. *The Plain Question upon the present Dispute with our American Colonies.* 12mo. 2d. Wilkie.

The design of this little tract is to give a short and perspicuous account of the merits of the controversy between Great Britain and her colonies. The author exposes the impropriety of the American pretensions by various arguments, and places the subject



ject in so plain a light as to be fully comprehended by any capacity, whose situation will not allow the perusal of more elaborate performances.

48. *Hypocrisy Unmasked, or a short Enquiry into the Religious Complaints of our Colonies.* 12mo. 2d. Nicoll.

The author of this pamphlet, which in respect of style bears great similarity to the preceding, endeavours to shew that Popery so far from gaining an *original* establishment under the Canada act, as has been alledged, was established in an English colony above a century before Canada was ceded to the British crown. He likewise evinces that the Catholic religion, instead of being obnoxious to the disaffected colonies, is in reality admitted by the congress, in positive terms, to be not only perfectly consistent with the freedom of the Protestant provinces, but to be a right which the Canadians possess from the immediate gift of God. These are facts which ought to silence the popular clamour against the act for regulating the government of Quebec, and particularly place in a strong light the inconsistency of the congress.

49. *Reflections on Government with Respect to America. To which is added Carmen Latinum.* 8vo. 1s. T. Lewis.

One observation advanced in these Reflections may elucidate their general character. The author acknowledges that in every government a supreme power must be placed somewhere; and this, he says, can be no where else but in the people. By a stroke of his pen this political Drawcansir has annihilated not only two of the constitutional estates of the British parliament, but every monarchy and aristocratic government in the universe.—The Latin stanzas subjoined to the Reflections, are less exceptionable in point of measure than of sentiment. The author is so zealous a patriot, that he wishes all our ships of war may be wrecked on the American coast.

50. *State of the National Debt, the National Income, and the National Expenditure.* By John Earl of Stair. Folio. 1s. Almond.

According to this estimate, Great Britain is not in the capacity to maintain war with America, even for one campaign; and this mortifying conclusion lord Stair inculcates, with vehemence and sarcasm, in the inferences and reflections which are here interspersed. It is, however, to be presumed that the event will prove his lordship to have been mistaken in his opinion. Admitting that the national burthen must of necessity be considerably accumulated by prosecuting the present war, we may ask, whether it would be really consistent with prudence, abstracting from the dignity of the nation, to renounce, on that account, the superiority of the colonies? Might it not be justly apprehended, that, should the government be determined in their measures, solely by economical considerations, the interest and honour of the nation would never cease to be violated by foreign powers, till at length we should fall an inglorious sacrifice to public parsimony, and be ruined by an adherence to those

very



very principles which are now urged as the only means of our preservation?

- 51 *Substance of a Speech in Parliament upon the State of the Nation and the present Civil War with America. Upon Monday, April 1, 1776. By David Hartley, Esq. 4to. 1s. Almon.*

The nature and purport of this Speech correspond so much with the observations and sentiments of lord Stair, that we shall not trouble our readers with a particular account of it, which is the more unnecessary, as it seems from the title, that this is not Mr. Hartley's *genuine* speech.

### D R A M A T I C.

52. *The Spleen; or Islington Sparrow; a Comic Piece of Two Acts. By George Colman, Esq. 8vo. 1s. Becket.*

The idea of this piece is acknowledged to have been suggested by Moliere's *Malade Imaginaire*; but Mr. Colman has so much deviated from the French author, and indeed even improved on the subject, that this drama, though founded on a general similarity of character, must be considered as an original production. The whimsical features of D'Oyley, and those of Rubric, are marked with peculiar energy of expression; and the whole is no less successfully than ingeniously calculated as a cure for the Spleen.

### N O V E L S.

53. *The Loves of Calisto and Emira; or the Fatal Legacy. By John Seally, Gent. 12mo. 2s. 6d. sewed. Becket.*

The author of this work has already paid himself so many genteel, and we dare say sincere, compliments, upon the merit of his performance, in a French letter from madame la comtesse de \*\*\*\*\*, which is prefixed to the novel, that he has deprived us of the most agreeable part of our official task, by having anticipated all that could possibly be said in favour of his work.

By this means he has laid us under a necessity of pursuing the opposite line of criticism; and we shall take the liberty of pronouncing the Loves of Calisto and Emira, to be a very trifling and uninteresting performance; barren of incident, and deficient in character. The language is below criticism, at once affectedly obscure, and familiarly vulgar;—as an instance of the latter, we shall quote the XVIth Letter.

#### ‘ E M I R A and C A L I S T A.

‘ The moment this comes to hand, fly, my Calisto, on the wings of love, to———. Thy Emira loves thee to madness. Absence from my beloved *fellow* has increased the ardour of my affection. Come then, and bless me with thy presence. My memory paints in the most lively colours thy last visit. It was, indeed, *elysium*! How sweetly flew the days! And how wished I the night away, to enjoy thy charming company! Yes, Calisto, they were scenes not to be *expressed*, but *felt*. I once more expect to see thee, *fond man*—and once more to listen to a tale, which will ever prove delightful to the affectionate  
Emira.’

We



We shall here take leave of Mr. John Seally, with reminding him, that his attempt at the pathetic, in the two last pages, is wretchedly imitated from the beautiful ballad of Edwin and Emma, in the posthumous works of Mallet.

54. *A Week at a Cottage. A Pastoral Tale. small 8vo. 2s. Hawes:*

What a deal of business our author executes in one short week! betwixt Monday morning and Saturday night, (for Sunday only opens the scene) such unexpected events are brought to pass, that we think he ought to have adopted for his motto, 'Thou knowest not what a day may bring forth.' To speak truth (and we never are ashamed of veracity) we conceived no small dislike to him in our Sunday's excursion in his company; the quaintness of his expressions, and the affectation in his style, we could by no means relish, and although in the course of the week we grew better acquainted with him and his manners, we cannot yet eradicate the notion we at first conceived, that his phrases border on fustian; and, not being poetry, are prose run mad. Our readers will judge for themselves from the passages transcribed: but, in our opinion, this traveller would have been a much more agreeable companion, had he not suffered his fancy to run away with him, and followed the sober style of good writers. His outset, it is true, which struck us with dislike, is infinitely more blameable than what succeeds it, and therefore we hope he may yet become more correct.

The tale is that of events supposed to have fallen under the writer's cognizance, during a week in the country; an abridgement of it would be insipid, and we shall content ourselves with selecting a part which will do no discredit to the writer's descriptive abilities.

'The dwelling of this family, is placed on a low ground, where rushes are abundant—a creeping stream winds thro' the flat, worn in the peaty earth, which stains the muddy waters—a grove of alders croud the marsh, obstructing the view from Cymon's cottage; and intercepting every object, save the elevated mountains which o'ertop the trees—

'—Close to the windows, in a miry track, the cattle trudge—at the door, on dunghill laid, the sow delights in indolence, and courting ease with many a sigh, extended pants, full in the sun—the entrance is distinguished by its flags, rude and irregular; where beneath a ragged shed, some peats and wither'd wood are heap'd—dark, damp, and melancholy the habitation looks—cold ivy mantles on the front, where sparrows nestle—some stunted thorns, spread their green bosoms around the door, and dry the dangling dishcloths, and give air to stockings blue and brown—the scanty windows scarce sufficient to admit at noon a twilight ray, are patch'd with paper—on the hearth the fuel blazes, encircled round with bricks, whose smoak in winding volumes eddies in the open range; where many an iron instrument of household, as decorations hang—a long settee, the fireside throngs, cover'd with calf-skin; beneath whose frame,  
old



Old Cymon's wooden shoes keep holyday, and harbour Tabby's kittens—a shining table, spreads its ample board beneath the window, loaden with a leaven loaf, a cheese, and scatter'd leeks—full opposite, an oaken cupboard stands, where carving is benumb'd in stiff stalk'd lillies, lumps of grapes and wooden foliage—the pillars swell protuberant with timber, and half reveal each private recess and carv'd closet door—with pewter doublers, all the top stands furnish'd—the white-wash walls are pictur'd with the sufferings of saints, gash'd and bedaub'd with crimson and yellow—here Cymon lives in wealth—for he, laborious in his youthful years, and crafty, had amassed a fortune.—Riches obtained by the sweat of toil, and many a subtle bargain; yet saved by abstinence, pinching penury, and self-denial; snatch'd from the hand of hunger, and the lip of thirst, with coarse and homely food sustain'd, not knowing comfort but in gain—all his delight was gold—the yellow store, which neither accommodations purchased, or ease, was his felicity,—it joy'd his ear—transports diffused on his soul, as gold possess'd his eyes—its touch was exquisite—its numbers heavenly—without an estimate to give it an importance, he adored the ore—so the infatuated Indian, bows in worship, to the mute log, whose strange distorted features his own rude carving render'd hideous; and of whose impotence and insensibility he was fully conscious from its beginning.—

• —Bending with age, the sage old man, fat multiplying in his mind, the store he had amass'd by numbers, to which his love of life, had bid him hope he should increase his years—a little white hair silver'd his brow, beneath a cap of woollen, strip'd with green and grey—his heavy eye-brows hid eyes with tufts of yellow hair—on his sharp nose two shatter'd glasses hung—hollow was his cheek, brush'd with a bristly beard—his party-coloured coat, bound with a leathern girdle, had wearied industry to patch, and avarice to gather.—

• —The partner of this wealthy man, sat o'er the embers, whiffing fragrant fumes from out a sooty pipe—her small and meagre figure was attir'd in home-spun grey—girt with blue bands, her tatter'd apron wav'd in fringes to her knees—her fallow skin, hung shrivel'd on her brow in many a plait—her cheeks were lean and lank—her acute looks seem'd with suspicion keen, and in her wither'd carcass, hollow sounds incessantly croak'd and wander'd—Alcris was the issue of their youth—a child they had, born in their elder years, a daughter—Alcris was the day-long from their sight, he was the guardian of their flocks—but their Jenetta was employ'd at home in domestic duties—her occupations were the dairy and the fold.

• This daughter, sad misfortunes had mishapen—her shoulders were protuberant—her ankles twisted, and her countenance was crooked—as her frame, so was her mind distorted—for tho' the cow's benevolence supplied her daily pail, and fill'd her bowls with riches; tho' the meek flocks their heavy fleeces yielded to her arms, and fill'd the grasp of avarice with wealth—tho' the  
pro-



prolific sty with litters teem'd, the roost pour'd forth her hidden hoards and living troops—altho' fertility had blest the furrow and the mead; yet void of gratitude, untouch'd by daily bounties and examples, her soul remained as fullen as the rocks, which frown'd upon the dale; and tasteless of the gifts of Providence, as the dark barrenness of thought, which brooded only on the hopes of future gain.'

There is something picturesque in these descriptions, although this strange style shows them to disadvantage; and in the pathetic the author is not less successful than in description.

## MISCELLANEOUS.

55. *Lectures concerning History, read during the Year 1775, in Trinity-College, Dublin, by Michael Kearney, D.D.* 4to. 2s. 6d. Murray.

In an advertisement prefixed to these Lectures, the author delivers his reasons for publishing so small a number. He there informs us, that the professor being called upon by the duty of his office to read a lecture before the university at the beginning of every term, the lectures necessarily succeed each other after long intervals, and the general plan must therefore be imperfectly comprehended. From this consideration, the lectures read in the course of last year are now laid before the students at one view.

The publication consists of four lectures, in which Dr. Kearney ingeniously pursues an idea suggested by Polybius, that the various revolutions in the Roman state were such as are entirely conformable to the natural series of events in the progress of society. To confirm this opinion, he traces the Roman government from its origin, which was voluntary association, to its settlement in a limited monarchy; shewing afterwards the change of the regal into an aristocratic form, and the expansion of the latter into democracy. Such is the subject of the first two lectures; and in the third and fourth, the author continues to illustrate his proposition by the subsequent revolutions of the Roman government, through a second and different aristocracy, to its final extinction in military despotism, the abyss, as he observes, of every form.

In the course of these lectures we meet with many judicious observations, which evince the author's great discernment and intimate acquaintance with the constitution and principles of the Roman state. As he advances to modern history, we may expect that his remarks will become yet more useful and interesting; and we are extremely glad to find, for the benefit of the students at Dublin, and the public in general, that Dr. Kearney has devised such a plan for the prosecution of his future lectures, as cannot fail of rendering them highly instructive to those who attend to his observations.

56. *An Appeal to the Officers of the Guards.* By F. Richardson, Ensign, &c. 4to. 1s. Doddsley.

This appeal comes from the person who amazed the public last year with the account of a most ridiculous plot. It seems in-



intended to vindicate the author's conduct from any unfavourable inferences that might be founded upon the Case of Mr. Nugent, which was mentioned in our preceding Review.

57. *The Lord High Steward of England; or an Historical Dissertation on the Origin, Antiquity, and Functions of that Officer.* 8vo. 2s. Parker.

Those who are desirous of information relative to the origin and history of the office of lord high steward, may have their curiosity gratified by this production; to which is prefixed a frontispiece, exhibiting John of Gaunt, duke of Lancaster, hearing and determining the claims of those, who were entitled to any office at the coronation of Richard II. with a representation of the seal pertaining to his high rank.

58. *The Ceremonial for the Trial of a Peer, in Westminster-hall, with Garter's List of the Peerage as it now stands, April 1776. and a Plan of the Court.* 4to. 1s. Payne.

An authentic description of the procession of the lord high steward, judges, &c. &c. to and from Westminster on occasion of the trial of the duchess of Kingston for bigamy; of the peers to and from the chamber of parliament to the court in Westminster-hall; and a minute detail of the ceremonies observed during the trial.—The annexed list of the peerage is copied from that of Garter king at arms, in which their lordships are ranged according to their precedence.

59. *A Matter of Moment.* 8vo. 6d. Corral.

The subject of this pamphlet is, the mode of examining witnesses in the court of Chancery; which the author justly considers as greatly defective, and highly expedient to be amended.

60. *Johnsoniana; or, a Collection of Bons Mots, &c. By Dr. Johnson, and others.* 12mo. 2s. Ridley.

What a heap of *bald unjointed chat* is here! Such witticisms as these any man who is possessed of a certain degree of insipid smartness, common to attorneys clerks, and under-graduates of the theatre, might be capable of framing a hundred of, *Stans pede in uno*. Indeed, this collection is poorly selected, and wretchedly told; and to shew how well the compiler answers the character Kent gives of himself in *Lear*, 'I can marr a curious tale in the telling,' we need only quote the second paragraph in p. 108, where he makes a king of France say to a *fat* man, who had presented him with a *lean* copy of verses, poets and horses should not be *fattened*, but *fed*.—What similitude is there between a poet and a horse, *fat* or *lean*? The true story was, that a patron being solicited to settle an independent stipend upon some eminent writer, replied, 'that this would render him less sedulous in his studies, for that wits, like breeding mares, or race-horses, should be fed, but never fattened.' Here the comparison is obvious, and completes the allusion.

This curious publication, it seems, has been entered at Stationer's-Hall, to preserve the property of it to the editor; but we apprehend that the *Flying-Stationers* will be the principal venders of it.

